

A
Christian Vindication
OF
T R U T H

•Against ERROR,
Concerning these Seven
Controversies :

1. Of Sinners Prayers.
2. Of Priests Marriage.
3. Of Purgatory.
4. Of the second Commandment; and
Images.
5. Of praying to Saints and Angels.
6. Of Justification by Faith.
7. Of Christs New Testament or Co-
venant.

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*Holding forth the faithful word as he hath
been taught, that he may be able by sound
Doctrine, both to exhort and to convince
the gainsayers, Tit. 1. 9.*

*Idcirco doctrinam Catholicam contradi-
centium obsidet impugnatio, ut fides
nostra non torpescat otio, sed multis
exercitationibus elimetur: Aug. Serm. 98.
de Tempore.*

London, Printed by *R. White*, for Richard
Davis Bookseller in Oxford. 1659.

The General Contents of each Chapter.

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2. Of Priests Marriage. p. 13.
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venant. p. 471.

Courteous Reader,

*The pages above-mentioned, will shew thee
the full Contents of all particulars hand-
led in each Chapter.*





TO THE
Christian Reader.



*H*E that writes Devotion, is like to please all good Christians, and is sure to please himself, because he walks with God, in whose presence is joy, and at whose right hand are pleasures for evermore; But he that writes Controversie, is sure to displease many (even all that are either Unchristian as coming short of Religion, or Antichristian as going beyond or against it) and cannot easily please himself, because he walks among briers and thorns, which may entangle, but must annoy and offend his footing.

I did little think, when I took some few steps in Golgotha (to reach my self and prepare others how to dye.)

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That I should have met with thorns instead of dead mens skulls, though I made a publick impression of those steps (in my Christian Legacie) for others the more plainly to see, and the more easily to follow them; But such is the contentiousness of this carping and quarreling age, That it turneth even Devotion it self into controversie; and no wonder then, if it turn controversie into contention, and contention into bloodshed: Let the Apostle cry never so lowd, Foolish and unlearned questions avoid, knowing that they do gender strifes; And the servant of Christ must not strive, (2 Tim. 2.) yet this captious world will afford more questions concerning strife then Godliness; not considering that the Spirit of God calleth them foolish and unlearned questions, though they be invented with never so much wit, and maintained with never so great learning; And such I think are most of these ensuing questions, (raised by so many

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many exceptions lately brought against the doctrine and practice of the Church of England, by one G. B. neerly devoted to the Church of Rome ;)

1. Of Gods hearing the Prayers of Heathens; for what is that to Christians?

2. Of Purgatory; for what is that to the Christian Faith?

3. Of Priests marriage; for what is that to the Christian Religion?

4. Of worshiping Images; }

5. Of Praying to Saints; } for
they are both directly against Religioⁿ.

6. Of Justification by works; for that's against Faith in Christ.

7. Of Quarrelling about the words of Testament and Covenant; for that's at least vain, if not profane or sinful babling; As tis meerly upon words, so tis vain; as tis quarrelling upon those words, so it may easily be sinful; For he that saith, Hold fast the form of sound words (2 Tim. 1. 13.) bids us stand upon Propositions which signifie true or false, not upon single Terms,

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which are insignificant as to the Truth, whether speculative or practick; for there can be neither Faith nor Love in them: yet I have endeavoured to make the Answers to these Questions (though grounded on such unnecessary exceptions) to contain some very necessary and sound Divinity, for which purpose I have put them into large Chapters, and have assigned to each Chapter large Contents, being resolved to answer the Cause for the satisfaction of others, rather than the Objection, for the vindication of my self. And I think I had a good occasion and a better reason so to do; for though our Brethren most oppress us, yet our Adversaries most revile us; and therefore every true Son, much more Servant of this distressed Church, ought to believe and observe his Church now speaking to him in the language of St. Paul, Be not thou therefore ashamed of the Testimony of the Lord, nor of me his Prisoner, but be thou partaker of the
affli-

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afflictions of the Gospel, according to the Power of God, 2 Tim. 1. 8. He that is ashamed of his Religion, is ashamed of the Testimony of the Lord; He that forsakes his Church when she is the Lords Prisoner, did hypocritically follow her when she was the Lords free Servant; and refusing to partake in the afflictions of the Gospel, shews he embraced the Gospel according to the custom of men, not according to the Power of God: But the Word of God is not bound, (2 Tim. 2. 9.) These Truths which we profess according to Gods word, will alwaies be professed to the worlds end, though with less visibility, yet not with less constancy; and if Protestants shall go from them, Papists shall return to them; For God that can raise Children out of Stones, will never be without witness among his own children, and I look upon all Christians at large as his children, though only upon good Christians as his dutiful children;
And

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And if they should hold their peace, the very stones would speak, crying Hosanna to the Son of David, our blessed Saviour, ascribing unto him the Truth of our Religion, and the honour of our Salvation; And we desire no more, may obtain no less; Let our adversaries shew any one Tenent or Practice wherein we of this Church leave them, to be more for the honour of Christ, then that which we embrace, and we will acknowledge our selves the worser Christians, nor be any longer in that particular Protestant against them, but detestant of our selves; But till they can shew that, we beseech them to shew themselves good Christians, in not railing and raging against us for being so; because we cannot think God hath given any Church Dominion over Religion, or his Servant power above his Son; yet men of their perswasion then most call to be answered, when they least resolve to be satisfied; disiring only to hinder Orthodox Ministers

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nisters from confirming Protestants, because they have power (by prohibiting their own Proselytes the use of their Books) to hinder them from converting Papists: yet for my part, I should not have laid open the corrupt doctrines and practices of Popery, had I not been constrained to vindicate Protestantcy; for I had rather spend my time and zeal about doctrines of Conscience, then of Contestation or of Corruption; and these for the most part are both, Doctrines of corruption in themselves, of contestation in their Champions; who contest more about these weeds (for they are not so good as Mint or Comin, that they might be called Herbs) then about the best and choicest Flowers of Paradise: As the zeal of Truth hath enlarged my answer to these Exceptions, so the Power of Truth (I hope) will defend it; However, I have certainly done my best, concerning these particular controversies between our Church and that of Rome,

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to let the world know, That those men are swayed by little Truth and less Conscience, who seek to turn the unworthy suppression of the true, to the more unworthy advancement of the false Religion; And I have been the more Zealous and the more copious for their sakes, who may be tottering to the Popish Religion, because they have lately been discountenanced and discouraged, (if not persecuted and opposed) in their own: And in all these my poor endeavours I have had an eye to my last account, That (setting aside my infirmities and imperfections) I might be able to say with the man which had the Inkhorn by his side, Ezech. 9. 11. I have done as thou hast commanded me: For I have not wittingly nor willingly deviated either from Gods Word, or from Gods Church; But have (as near as I could) followed in my doctrine that rule of the Holy Spirit, Prov. 9. 10. *Principium sapientia timor Domini; & scientia sanctorum,*
Prn-

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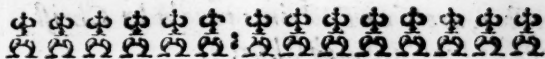
Prudentia; The fear of the Lord is the beginning of wisdom; And the knowledge of the Saints, is understanding; which I look on as a short but a full summe of all the instructions that belong to a Christian Divine, requiring him to Teach nothing else but true Religion towards God, and true Communion with his Saints, or with his Church; And what I have laboured to follow in my doctrine, I cannot but follow in my Devotion, Beseeching Almighty God to keep me and all good Christians, (especially his Ministers) in the Religion of his Word, and in the Communion of his Church: And with this prayer I conclude my self

Your Brother and Servant
in our common Saviour,

E. H.

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CAP. I.

Of Sinners Prayers.

Inning and Praying, are not
 consistent together; God
 heareth not Sinners, reject-
 ed by Saint Augustine as no
 true Proposition, yet admitted
 by Aquinas. The one taking
 Sinners for those under the Infection, the
 other for those under the Dominion of sin.
 But it is known to be true, by the Principles
 of Reason, much more of Religion, and is
 more fully explained in the Old, then in the
 New Testament. 2. God heareth not sinners
 as sinners, (but as Penitents) is rather an
 Exception, then an Exposition of this Gene-
 rall Rule: for sinners as sinners do not Pray,
 and God heareth the Sin, not the Prayer,
 when he heareth in Anger. 3. God heareth
 not the Prayers of naturall men as such, for
 so they are sinners; and though they may have
 good Desires, yet not good Prayers. 4. That
 Christians only can Pray, and that their
 B prayers

prayers are heard only through Christs intercession, are Two Doctrines taught by Christ, and by his Catholick Church.

The first Exception.

PArt. 1. chap. 2. sect. 1. p. 35. You alledge the saying of the born blind man, *God heareth not sinners*, John 9. 31. To which you say Saint *Augustine* makes rather an *Exception* then an *Exposition*. He indeed takes exception to the man for the reason you there alledge; yet me thinks he gives a full satisfactory exposition of his words. I have not his works, but I find in *Mal-donat* upon this place, these words cited out of his Tract. 44. *Si Deus peccatores non audiret, frustra ille Publicanus oculos in terram dimittens, & pectus suum percussens diceret, Deus propitius esto mihi peccatori.* I find also in *Valentia* commenting upon that 16. Article of S. *Tho. Aquinas*, which you approve of, Tom. 3. disp. 6. qu. 6. punct. 6. these words cited out of his Tract. 73. *Metuendum est ne multa Deus, quae posset non dare propitius, det iratus.* Out of these very words of Saint *Augustine*, Saint *Thomas* in that Art. 16. resolves this question, *Utrum peccatores orando impetrant*

trant aliquid à Deo ? In two conc'usions
 (I have only his *Compendium* by *Ludovici-
 cus Carbo*) Concl. 1. *Orationem peccato-
 ris ex bono natura desiderio procedentem,
 Deus audit ex misericordia: Ita Aug. docet,
 Publicanus alias frustra orasset.* Concl. 2.
*Quando Peccator orando petit aliquid ut
 peccator, id est secundum desiderium peccati,
 in hoc non exauditur à Deo ex misericordiâ:
 Sed quandoque ad vindictam, quia Deus
 quadam negat propitius, qua concedit iratus.*
 Now Sir, if Saint *Thomas* in that 16. Ar-
 ticle approved of by you, hath made a
 sufficient exposition of the blind mans
 words, I do not see but Saint *Augustine*
 hath done the same.

The Answer.

HE that teacheth men to live
 righteously, teacheth them to
 pray continually, even to lift up holy
 hands and holy hearts to him that dwell-
 eth in the heavens: But sin must be pour-
 ed out of the soul, before the soul can
 truly be poured out in prayer: For in
 vain is *Holiness* in the mouth, whiles *vic-
 kedness* is in the heart; in vain are we
Saints in our expressions, whiles we are

Sinners in our affections and in our actions; in vain do we think of multiplying our prayers, whiles we resolve to multiply our sins; for that is not to ask God forgiveness of *sins past*, but to ask him leave of *future sinning*: So little reason is there for our eyes to be dazled at seeing that Truth, which the born blind man could not but see, *God heareth not sinners*, John 9. 31. For there needs no other light to see the Sun withall, but its own; And this being a Proposition so clear as to be known by its own light, may very well stand for its own exposition.

But concerning Saint *Augustines* gloss, it is thus at large in his own Tract. (for both *Aquinas* whom I alledged, and *Maldonat* whom you alledge, cite it imperfectly. *Adhuc inunctus loquitur; nam & Peccatores exaudit Deus; si enim Peccatores Deus non exaudiret, frustra ille Publicanus oculos in terram dimittens & pectus suum percutiens diceret, Deus propitius esto mihi peccatori. He is yet blind, whiles he speaketh this; for God doth hear sinners; for if God did not hear sinners; in vain did the Publican fix his eye upon the ground, and strike his hand upon his breast, saying, God be mercifull to me a sinner.* And

And surely this is not an *Exposition*, but an *Exception* upon that generall rule given in the Text, *God heareth not sinners*: For it is resolved into this sense, God heareth not a sinner as a *sinner*, but only as a *Penitent*, such as was the Publican when God heard him. Which though it be an admirable doctrine, yet is it delivered there by Saint *Augustine* as an *Exception against*, not as an *Exposition upon* the blind mans words, and was clearly so intended by him. For it is certain that Saint *Augustine* was of the contrary perswasion, and did believe that *God doth hear sinners*, since himself professeth this belief; *Lib. 1. Retr. c. 3.* Nec illud mihi placet, quod quum dixissem Summa opera danda est optimis moribus, mox addidi, Deus enim noster aliter nos exaudire non poterit, bene autem inventis facillime exaudiet; Sic enim dictum est tanquam Deus non exaudiat peccatores, quod quidam dixit in Evangelio, sed ille qui nondum cognoverat Christum. *Nor doth that please me, that when I had said, we must labour above all things to live vertuously, I presently added, for else our God cannot hear us; but he will easily hear us if we live wellly. For that was so spoken as if God did not hear*
B 3
sinners,

sinners, which a certain man said in the Gospel, but he which yet knew not Christ. Now Sir, look upon my words again, and do not think I have mistaken Saint *Augustine*, but rather that you have mistaken me, and heaped up a company of heterogeneous quotations against me, as if I had mistaken my self; whereas all my guilt is, that I did not follow Saint *Augustines* opinion, because I took *Peccatores* in a stricter sense than he did; not for those who unwillingly were under the *infection*, but for those who willingly were under the *dominion* of sin. Wherein however I did no more then *Aquinas* had done before me; for whereas Saint *Augustine* thought it was not a true Proposition, *God beareth not sinners*,, Saint *Thomas* said it was, if the word *Sinners* were taken properly (as it ought in every exposition) for so is his ingenuous profession; *Quamvis possit verificari si intelligitur de peccatore in quantum est peccator, per quem etiam modum oratio ejus dicitur execrabilis: Though it may be made true, if we understand it of a sinner as a sinner, for so his prayer is called abominable.* He relates to Prov. 28. 9. *He that turneth away his ear from Hearing the Law, even his prayer*

prayer shall be an abomination; Oratio ejus erit execrabilis, (saith the Latine;) so that this is a most undoubted Truth, not only made known to us by the light of nature, as I formerly asserted, but also by the light of Grace, and the two conveyances of that light, the Old and the New Testament, that *God heareth not sinners*; And it is more fully explained in the Old then in the New, (as are generally those Truths which the Law preacheth, whose office it was to terrifie and frighten men into obedience) for it is much more to say, God will *abominate* or *hate* his prayer, then to say, God will not *hear* it. 2. Now, Sir, if this be the generall rule, *God heareth not sinners, as sinners*; tis clearly an exception of this rule, to say, He heareth sinners as *Penitents*, since that gloss is not properly an *Exposition*, but an *Exception*, which changeth the originall sense and meaning of the Text, as a sinner into no sinner, that God may hear him: And yet here will be *found*, or must be *made* a greater change of the Text then this, to make your ensuing allegations so many severall *expositions*, and not rather so many severall *exceptions*, or at least so many severall *descants* or *variations* upon this

Rule ; For then we must put *audit* for *non audit*, and say , *not hearing* doth signifie *hearing*, and so turn a negative proposition into an affirmative , that we may expound it. Truly Sir, in my poor judgement, it is safer and better to say , God heareth the *Sin*, not the *Prayer*, when he heareth the sinner only in Anger : That this is rather Gods not hearing, then his hearing, whiles he continues in his anger; and mans not praying, then his praying , whiles he continues in his sin : For I fear if I say otherwise , I shall be forced to grant , That God did once hear the Devils prayers, since I find *they besought him that He would not send them away out of the Countrey*. There's such a kind of *sinners praying* , and he *suffered them to enter into the herd of swine*. There's such a kind of *Gods hearing*; (Mark 5. 10.) They besought our blessed Saviour for a liberty to do mischief; will you call that praying? Then say , Prayer may be *without* , nay *against Religion* ; for how full may factious mens mouthes be of such prayers , whiles their hearts are empty of faith, and of the fear of God ? And he gave them that liberty; will you call that a hearing of Prayer ? Then say, That hearing of Prayer

Prayer is not an Act of Grace, but of Vengeance; for a liberty of doing mischief, doth of it self tend to nothing but to the increase of damnation: He that seriously considers Prayer to be an elevation of the soul to God, will not easily allow it to be an engagement of the soul to the Devil. 3. As for Gods hearing the good desires of naturall men, that is also in my weak apprehension, another *exception* against this generall Rule, *God heareth not sinners*; rather then an *exposition* of it: So far am I from thinking that *Aquinas* intended to expound this rule, by turning it into a question; and much further was I from saying, That he made a sufficient exposition of it: For I must look upon all naturall men, as God looks upon them, that is as *sinners*; so saith the Text most expressely, *God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God: Everyone of them is gone back, they are altogether become filthy, there is none that doth good, no not one*, Psalm 53. 2, 3. which is alledged by Saint Paul as a proof that both Jews and Gentiles are all under sin, *Rom. 3. 9, 10, 11, 12.* That is, They are all under sin as they are

in themselves, or as naturall men : And therefore as *such*, that is, As *naturall men*, or as *sinners*, God heareth them not. Hitherto I think the generall Rule is not *expounded* but *excepted*; and though naturall men may in some respects have good *desires*, yet as *such*, I do not see how they can have good *prayers*; Good *desires* may be from nature, but good *prayers* are only from grace. 4. You may take to your self what liberty you please in some other opinions, but scarce in this, because it may easily be made destructive of true Christianity : For every Christian Divine is bound not only to believe, but also to profess, That none can properly be said to Pray, but only a Christian. And that no Christians prayers, whatsoever he be, are heard by vertue of *his own*, but only by vertue of *Christs* intercession : The Catholick Church having taught us the belief of both these doctrines by her constant obsecration in all her prayers, *Through Jesus Christ our Lord*; And the Holy Ghost having taught it his, *For no man can say that Jesus is the Lord*, (much less, our Lord) *but by the Holy Ghost*, 1 Cor. 12. 3. And he must not only say, *Our Lord*, but also *Our Father*, that will truly
 pray;

pray; that is, he must draw near to God
 in the acknowledgement of Christs Com-
 munion, and through the Faith of Christs
 intercession; *Our Father which art in
 heaven*, teacheth us both these Truths :
 In that we call God *Father*, we profess
 that we pray through his eternall Sons
 intercession; for till he reconciled us, we
 were *enemies*, not children : In that we
 call him *Our Father* we profess that we
 pray in his eternall Sons Communion,
 who did graciously teach us to call him
Ours, because he had made him *so*; Nor
 can any man say to God, *Our Father*,
 who knows not Christ; nor any man that
 knows Christ, truly say it, but in that
 Communion whereof Christ is the Head :
 If nature doth teach men to pray in faith
 of Christs intercession, and in the ac-
 knowledgement of Christs Communion,
 saying, *Through Jesus Christ our Lord*,
 then without doubt God may hear the
 Prayers which proceed from naturall
 men : But if nature doth so indeed, then
 am not ~~so~~ so much bound as I think and
 willingly acknowledge, to Christ and his
 Church, for teaching me to pray so. And
 I had rather disown, (that is not em-
 brace) any mans opinion, then disown
 the

the least part of my obligation to Christs Catholick Church, which doth by me as Saint *Paul* did by the *Galathians*, *travaileth in birth of me, till Christ be formed in me*, that I may offer to God such Prayers as proceed not from *my nature*, but from *his Grace*; and that, not through my self, but *through Jesus Christ our Lord*. And much more am I bound not to disown my obligation to my blessed Saviour, by whose Grace I am enabled to pray, and for whose sake God doth hear my Prayers; In the merit of whose unspotted righteousness I offer and present my impure person; in the righteousness of whose all-sufficient intercession, I offer and present my imperfect prayers before the throne of the heavenly Grace, as often as with my *heart*, and not only with my *lips*, I say unto my God, *Our Father which art in heaven*.

For though men may number their prayers by their *repetitions* and by their *beads*, yet surely God numbereth them by their *sighs*, and by their *groans*: And it were to be wished that all men did likewise so number them, having such an heavenly attention in their prayers as to be *with Christ*, and such an heavenly affection,

fection, as to be *in Christ*; since it is requisite they should have their hearts *in* and *with* him in praying, whose mediation they desire to have with their Prayers.

CAP. II.

Of Priests Marriage.

1. **P**ope Siricius *blamed for speaking dishonourably of marriage; and some Papists after him.* 2. *To say that Priests marriage hath been forbidden by the Apostles or the Catholick Church, is to accuse both of approving the doctrine of Devils.* 3. *Christ allows of Priests marriage.* 4. *The Popes of Rome did not attempt to forbid it, till Siricius his daies.* 5. *The Apostles neither taught nor decreed against it.* 6. *For Priests to marry, is not contrary to the Churches precept.* 7. *Nine Popes of Rome, the sons of married Bishops, Priests and Deacons, some in Europe, some in Africa, some in Asia, shew that marriage was lawfull for all those orders of Clergy men, in the Catholick Church, till near nine hundred years after Christ.*
That

That the Prohibition thereof in the Church of Rome, was not till the year, 1074. by Pope Gregory the seventh. 8. The second Canon of the second Council of Carthage, rightly interpreted, forbids Priests only the use of their marriage at some special feasts; Κατὰ τὰς ἰδίῃς ὁρᾷς, being rendred secundum priora, & propria statuta, speaks for the truth of the Greek Copies, before the Latine: The Pope in need of a Provinciall Concill to support his Decree. 9. Abrahams being married, a good instance for Priests marriage, who need look for no better then his righteousness. 10. God saying of all, It is better to marry then to burn, the Church may not gainsay it of Priests. 11. The Trullane Fathers blame the Romanists about Priests Marriage, yet their Canons confirmed by Pope Adrian, who in this thwarts Siricius. 12. Saint Paul allowed marriage to prevent the danger, and not only the guilt of fornication: The Church bound to follow his doctrine. 13. Saint Pauls thorn in the flesh, his pœnall afflictions, not his sinfull motions; or his tribulations, not his temptations in the flesh. 14. Marriage better allowed then prohibited the Roman Clergy, in the judgement of their own Authors.

The second Exception.

PArt. 2. chap. 1. sect. 2. pag. 128. You reprehend Pope *Siricius* as saying in effect, that *to marry is to be in the flesh* : I could not meet with his own words; only I find in *Bellarmino* lib. 1. de clericis cap. 19. *Siricius prohibet cum uxore commercium iis qui sunt in sacris* : Hitherto he is not to be blamed: For the whole *Africane Church* in the second Council of *Carthage* Can. 2. thus decrees, *Omnibus placeat ut Episcopi, Presbyteri, Diaconi, vel qui Sacramenta contrectant, pudicitia custodes etiam ab uxoribus se abstineant, ut quod Apostoli docuerunt, & ipsa servavit antiquitas, nos quoque custodiamus* : So that the Apostles themselves were the first that taught and decreed, that Priests ought to abstain from wives : Neither doth your instance of *Abraham, Isaac* and *Jacob* urge *Siricius*. There was no precept in the Law of nature, nor in the Mosaicall Law, forbidding Priests to marry, as there hath ever been from the very Apostles in the Evangelicall Law, in which for Priests to marry contrary to the Churches precept, *Siricius* might well say *is to be in the flesh,*
because

because it is *to be in a continuall state of sin and damnation*: Neither doth your other instance 1 Cor. 7. 9. urge him, viz. *It is better to marry then to burn*; For *Burn* there doth not signifie to be tempted, but to *fornicate*, according to the precedent words, *if they cannot contain let them marry*, which yet is more expresse by the words in the second verse, *To avoid fornication, let every man have his wife*. Saint Paul himself had great temptations of the flesh, 2 Cor. 12. 7, 8, 9. for which he prayed thrice that they might be taken from him; but did neither marry nor fornicate to avoid them, but contented himself with this Divine Answer, *My grace is sufficient for thee*: And this hath and will be still sufficient to the worlds end for millions of good men to undertake the office of Priesthood, without needing either to marry or burn, especially if they will do as he did, not only assiduously pray, but also, *Castigo corpus meum & in servitatem redigo*, 1 Cor. 9. 27.

The

The Answer.

POpe *Siricius* his doctrine concerning marriage is plain enough in his Epistle *ad Himarium Tarrac.* recorded by *Binus Tom. I concil.* and cited by me as his first dogmaticall Epistle, because so I find it there, in which speaking of *married Priests*, he expressely applyeth to them Saint *Pauls* words, *They that are in the flesh cannot please God*: which being applyed to them in regard of their *marriage*, and not of their *Priesthood*, concerns them as *married men*, and not as *married Priests*; even as he that saith, A blaspheming Priest ought to be disdained, sheweth that disdain belongeth to the *man*, not to the *Priest*: For in a blaspheming Priest, it is the man, not the Priest, is the blasphemer, though as a Priest he is the greater sinner by blaspheming: So in a married Priest, it is the *man*, not the *Priest* who is married; and therefore if a married Priest be said to be in the flesh, his being in the flesh must be ascribed to him from his *marriage*, not from his *Priesthood*; for it may be ascribed to all other married men as well as to him: This
is

is the doctrine concerning marriage, which I blamed in *Siricius*, as I found it had flowed from his own pen; And it is to small purpose (it seems) that *Bellar-mine* hath endeavoured so long after, to furnish him with a little better Ink; For even from his new proposition which he puts upon *Siricius*, [*That Priests may not have commerce with their wives*] you infer this conclusion,

That for *Priests to marry is to be in the flesh*; only you annex some new propositions to make your conclusion sound the better, though it is impossible to make it good; and they are these, That for *Priests to marry, is contrary to the Churches order, and to the doctrine and decree of the Apostles, and to be in a continuall state of sin and damnation.*

2. I am very sorry that your zeal to excuse *Siricius*, hath in effect made you accuse both the Church and the Apostles of Christ; For it is an high accusation against both, to say that they have forbid Priests to marry, since Saint *Paul* expressly reckons this among the *doctrines of Devils, Forbidding to marry*, 1 Tim. 4. speaking in generall of the *prohibition*, in whomsoever it forbid marriage, whether in
Priests

Priests or in any other *men* ; And now by the help of this Text, I have found out a fit subject for your abominable prædicate, [*To be in a continuall state of sin and damnation*] For none is truly in a *continuall state of damnation*, but only the *Devil*, or they that are led captive by him at his will, which cannot *justly*, much less *charitably*, be said of any sort of men merely for using that liberty which neither Christ nor his Church hath denied them, especially if they use it, (as doubtless they should, and I hope they do) *not for an occasion to the flesh, but as the servants of God*, that they may with the *lesser distraction*, if not with the *greater devotion*, attend his service.

Wherefore though this doctrine of forbidding Priests marriage, may not be disliked by you as you are a *Papist*, because it came from a *Pope*; yet pray let it not be approved by you as you are a *Christian*, because it first came from the *Devil*; And it were to be wished that those of your party who desire to be thought of a purer mould than all mankind besides, would so labour from henceforth to make us poor sinners *more then Angels*, (for it is more to put off, then
not

not to put on the flesh) as not to make themselves little *less then Devils*, by calumniating Gods own holy institution, and shooting such thunderbolts as may well be thought to come from the Prince of the air, but sure cannot come from the God of Heaven.

3. For he hath spoken in a still small voice, *He that is able to receive it, let him receive it*, Mat. 19. 12. And again by his Apostle, *Nevertheless to avoid fornication, let every man have his own wife*, 1 Cor. 7. 2. If God say *every man*, for you to say, the Church hath said *not a Clergyman*, is to accuse the Church of that which she hath taught you daily to pray against, even of the *contempt of Gods Word and Commandement*; For Christ who spake the one *by himself*, the other *by his Spirit*, is Head of the Church, and therefore it is monstrous and prodigious to affirm, that the Church, which is his body, hath spoken otherwise; For sure the *body* cannot have a *voice* without the *Head*; and Christs Church is such a Body, as will not have a voice *without*, and much less *against* her *Head*.

4. Therefore you should not have said *The Churches precept*, but *your Churches*,

Churches, or rather your Popes precept,
 when you spake of forbidding Priests to
 marry; for your own Canonist calls the
 statute which inhibits Priests marriage,
Statutum Ecclesiæ non ita generale, Glos.
in Decr. par. 2. Causa 25. c. 3. Papa non
potest contra generale Ecclesiæ statutum
dispensare, sed contra statutum Ecclesiæ
quod non est ita generale, sicut de con-
tinentia sacerdotum, bene potest dispen-
sare: The Pope cannot dispense against a
generall statute of the Church, but he may
against one that is not generall, such as is
that of Priests continency. Pray learn here-
 after to speak with your own Doctors; or
 do not require all the world to follow
 their Doctrine; And yet in truth, even
 your own Church the Church of *Rome*,
 or rather your own Popes, the Popes of
Rome, did not make any such precept till
Siricius his daies, if you will again believe
 your own Gloss upon *Gratian*, Par. 1.
 Dist. 84. cap. 3. descanting upon this ve-
 ry Canon of *Carthage*, which you have
 urged; for there saith the Gloss, Dicunt
 quod olim sacerdotes poterant contrahere
 ante *Siricium*; *They say that Priests might*
lawfully marry before Siricius his daies.
 And again, A tempore *Siricii* vocat Anti-
 quitatem,

quitatem, *The Canon calleth that Antiquity, which was from the time of Siricius : 5. And whereas the Canon (as it is alledged by him) affirmeth that the Apostles taught this doctrine, the same Gloss brings fresh fasting spittle to allay this quick-silver, and the allay is good enough for the metall, saying, Apostoli docuerunt exemplo & opere, & admonitione, non institutione vel constitutione, The Apostles taught it by their example, deed, or admonition, but not by their doctrine, or any constitution ; So far is it from truth, (in the judgement of your own Canonists) which you averr so confidently, That the Apostles themselves were the first that taught and decreed that Priests ought to abstain from wives. And besides it is clear from the Apostles own writings, that they neither taught it nor decreed it : Else why did Saint Paul say to Timothy, (1 Tim. 3.) A Bishop must be blameless, the husband of one wife, if he were indeed to be blamed for having one ? And that he ought to have his children in subjection, if it were unlawfull for him to have any children ; Therefore the Apostles taught it not : Again, why did the same Saint Paul say to the Corinthians concerning this argument*

gument *pro and con*, I speak this by permission and not of commandment, 1 Cor. 7. 6.

if the Apostles had given any command concerning it? And v. 7. *I would that all men were even as I myself, but every man hath his proper gift of God*; if there had been any Apostolicall decree to force those who succeeded him in his calling, to succeed him also in his continency; for then sure he would not have wished, but have commanded them to be as himself, whereas on the contrary he only wisheth them to be as himself, who have the Gift enabling them so to be; therefore the Apostles decreed it not: And the truth of both these was antiently attested by your own Gratians ordinary copies of this verry Canon; for so saith your new Glossator upon those words, [*Apostoli docuerunt*] In *vulgatis codicibus sequebatur Exempla*, quod est sublatum, *In the ordinary copies it was written, The Apostles taught it by their Example, but I have taken that away.* The addition of which word *Example*, (whether by Gratian himself or by any other) being commonly received, is a sufficient evidence that even the Church of Rome in those daies did not think that the Apostles had forbid Priests to marry,

by

by their *Doctrine*, and much less by their *Decree*.

6. From the Apostles, let us pass to the Church, for you say, *for Priests to marry is contrary to the Churches precept* : But you do only say it, and will never be able to prove it : For the Greek Church in its most pure and flourishing age, had a *married Clergy*, insomuch that *Gregory Nazianzene* was born after his Father had officiated at the holy Altar ; let his own mouth witness it, who brings in his Father thus speaking unto him,

ὃ ποτὶ πᾶν ἐμὸν ζῆλον βίον,
ὅσος διήλθε θυσιῶν ἐμῶι χρόνος :

(*Greg. Naz. in carm. de vitâ suâ.*)
Which is in plain English, *Thou hast not yet had thy life so long, as I have had my Priesthood*. I hope you will not affirm that the Father, because a *Priest*, was the worse for having such a son, when you cannot deny but the whole Christian Church hath ever since been the *better* for that he had him.

Again, How came the first Council of *Nice* to be kept from determining for the forced continency of Priests by one single *Paphnutius*, if so be the Apostles had so determined before, or the Church had
thought

thought fit so to determine it after them ?
 Nay it is evident, The Catholick Church
 determined there should be no such de-
 termination, as appears from the fore-
 cited consent of the *Nicene* Fathers to
Paphnagius his advice, which is generally
 attested and approved by the Authors
 both of the Greek and Latine Church ;
 As by *Socrates*, lib. 1. c. 11. (Lat.) By
Gelasius Cycicenus, lib. 2. de actis Concil.
 Nic. c. 33. By *Nicephorus*, lib. 8. cap. 19.
 By *Cassiodorus*, hist. Trip. lib. 2. c. 14. By
Gratian, Par. 1. Dist. 31. cap. 12. And by
Peter Crabbe, in actis Concilii Niceni : So
 that if you may have recourse but to
 one of these, you shall little need to go
 either to *Neteoricks* or to *Epitomists* for
 the story, as you did in your first Excepti-
 on for Saint *Augustines* answer, and in
 this for *Siricius* his words. And yet I will
 add to these one more proof, and that
 from the Council of *Gangra*, whose Ca-
 nons were put into the Code of the Ca-
 tholick Church, so often appealed to by
 the Fathers at *Calcedon*, and placed toge-
 ther with the Holy Bible, in the mid't of
 their Council ; *Concil. Gangr. can. 4.*

Ἐὰν τις διακρίνοιστο παρὰ τὸ ὁσὺ τῆς ἡγιασμένης
 τοῦ, ὡς μὴ χεῖναι λειτουργίᾳ τοῖς αὐτοῖς, πρὸς πορὰς

μεταλαμβάνειν, ἀνάθεμα ἔστω: If any man make a dissention between married and unmarried Priests, as if he ought not to take the Communion from the married Priest, let him be accursed : Now if the Church had made that distinction, why should not the people make it ? But in truth the Church was so far from making it, that she shewed it to be against her judgement to make it, speaking no less reverently of the offerings of the married, then of the unmarried Priests : Or you may thus interpret the Canon, If any man withdraw himself from a married Priest, as if he ought not to communicate, whiles such a Priest doth officiate, let him be accursed. It is plain here in the judgement of the Church (for these *Gangrensan* Canons were admitted into the Code of the Catholick Church, which yours of *Carthage* were not) That the married Priests were as fit to serve at the Altar as the unmarried ; and if they were as fit to serve God, why not as fit to serve the People, and to content you ? And to shew you I have not strained this Canon in my interpretations I assure you they are not mine, but your own Authors : The first is *Gratians* Par. i. Dist. 28. c. 15. *Si quis discernit Presbyterum*

rum conjugatum, tanquam occasione nuptiarum, quod offerre non debeat, & ab ejus oblatione ideo se abstinere, Anathema sit : The latter is the new Glossators upon Gratian, in the edition authorized by Greg. 13. *Si quis secernat se à Presbytero qui uxorem duxit, tanquam non oporteat illo liturgiam peragente, de oblatione percipere, Anathema sit* : And he tells us, That *Dionysius* exiguus had in effect so interpreted it before him.

7. And this one single Canon might I alledge, not only as the *Judgement* and *Decree* of the Catholick Church, from the Code of her Canons ; but also as the *Judgement* of your own particular Roman Church from *Dionysius*, and as the *Decree* of the same Church, from *Gratian* ; But that both the antient *Judgement* and *Decree* of your Church are more clearly proved by the practice of it : For in your very Church of *Rome*, have heretofore been no less than nine Popes, which were the sons of married priests and Deacons ; whereas if Priests and Deacons marriage had been forbid by the Apostles, or by the Catholick Church, I might say, They were the *sins* of Priests, not *sons* ; and you might say, They were very unfit Popes, because

very unfit *successors* for Saint *Peter*, but more unfit *Vicars* for his master : But so saith *Gratian* (*Par. 1. Dist. 56. cap. 2.*)

Osius Papa fuit filius Stephani subdiaconi ; Bonifacius Papa fuit filius Jucundi Presbyteri ; Felix Papa filius Felicis Presbyteri, de titulo Fasciolæ ; Agapetus Papa filius Gordiani Presbyteri ; Theodorus Papa, filius Theodori Episcopi de civitate Hierosolymâ ; Silverius Papa filius Silverii Episcopi Romæ ; Deus dedit Papa filius Stephani subdiaconi : Felix etiam tertius

natione Romanus ex Patre Felice Presbytero fuit ; Item Gelasius natione Afer, ex Episcopo Valerio natus est ; Item Agapetus natione Romanus, ex Patre Gordiano Presbytero originem duxit ; complures etiam alii inveniuntur, qui de sacerdotibus nati, Apostolicæ sedi præfuerunt.

See here are nine Popes named which were all the sons of married Clergy-men, and yet *Gratian* concludes this Chapter, saying, These were not All ; divers more might be found if he had a mind to look after them : yet these are enough to prove the practice of the Church of Rome for having married Priests till the year of our Lord 158, when *Anastasius* flourished, who writ the lives

lives of the Popes, saith *Bellarmin.* de script. Eccles. with this emphatical asseveration, *Ut notum est*, denying *Damasus*, cited by *Gratian*, to have been the author of of that Book, as well he might ; For *Damasus* lived in the year, 367. So that very few of these men (not above three at most) had been Popes before his time; for it is evident That *Agapetus* (who is reckoned fourth in this Catalogue) lived in the time of *Justinian*, that is above 500. years after Christ : For by his couragious answer he kept *Justinian* from embracing Eutychnianism, saying, *He thought he had come to a Christian Emperour, but he had found a Pagan persecutor*; the reason was, The Emperour had laboured to perswade him to be an Eutychnian ; And that *Silverius* who was this *Agapetus* his next successor, may (by the way) be added to *Gratians* list, for he was the son of *Hormisdas* (not of *Silverius*) Bishop of Rome. I have no mind nor leisure to make any special enquiry after the rest, and I need not : For if you will consider this testimony seriously, you will find in this one Catalogue not only *Priests and Bishops of Rome* to have been Fathers of Popes, which is enough to prove the marriage of

Priests allowed in *that particular Church*,
 but also *Theodorus* Bishop of *Hiernsalem*
 in *Asia*, and *Valerius* Bishop of *Hippo* in
Africa, to have been Fathers of two of
 your antient Popes, which is enough to
 prove the marriage of Priests then allow-
 ed in the *Catholick Church*; that is to
 say, not only in *Europe*, but also in *Asia*
 and in *Africa*. But I do intreate you to
 take special notice of *Valerius* Bishop of
Hippo; for he alone may very well make
 you misdoubt, if not the *truth*, yet the
authority of your own alledged Canon;
 since it is incredible that such a married
 Bishop should live at *Hippo* at the very
 same time in which such a Canon was
 made at *Carthage* against Priests marriages
 and neither confute the Canon, having
 such a Learned Priest under him as *Saint*
Augustine, nor be confuted by it, having
 so many enemies about him as the *Dona-*
rists; but however, in that so many Fa-
 thers of your own Church have been the
 sons of married Priests, it will be discre-
 tion in some of your Zealots hereafter to
 bestow better language upon the children
 of married Priests, for fear they be con-
 strained to *reproach* not only many of *their*
own Popes, but even the *whole Church* of
Christ

Christ: For so far doth your own *Gratian* justify this Truth, as to assure us That the marriage of Priests was lawfull at that time in every Countrey over all the Christian world: *Dist. 56. c. 13. Quum ergo ex sacerdotibus nati in summos Pontifices supra leguntur esse promoti, non sunt intelligendi de fornicatione, sed de legitimis conjugiiis nati, quæ sacerdotibus ante Prohibitionem Ubique licita erant, & in orientali Ecclesia usque hodie eis licere probatur: When as therefore the sons of Priests, as we we read before (viz. cap. 2. which I alledged) have been promoted to be Popes, we may not think they were born to those Priests in fornication, but in lawfull marriage: for it was lawfull everywhere, (that is in all the Christian world) for Priests to marry before the Prohibition, and in the Eastern Church it is at this day proved to be lawfull.* So we see that the Clergy both of Eastern and Western Church did plainly shew by their Practice, That the marriage of Priests was not prohibited by the Apostles or the Catholick Church, and therefore generally used their liberty, till some after-prohibition denyed the same to the Clergy of the Western Church: And the new Glossator himself, who confidently

C 4

saith

faith that *Gratian* was mistaken as to the
 Latine Church, sheweth little reason for
 his own confidence, because no pretence
 or proof for the others mistake, till this
 Decree of *Siricius*, which was not made
 till almost 400. and not generally ratified
 or received in his own Diocess, till above
 a 1000. years after Christ: For so *Baro-*
nus himself hath recorded, that in the
 year 1074. this Decree of prohibiting
 Priests marriage was forced upon the Bi-
 shops of *Italy, Germany and France*, by
 Pope *Gregory* the seventh, after they had
 unanimously gainsayed, and most earnest-
 ly deprecated and opposed it, (*v. Bar.*
An. 1074. nu. 37, 38, 39.) Now if this
 Decree were not generally received in the
 Latine Church till then, though it were
made before, yet was it not *ratified* and
confirmed till then; for that is an undeny-
 able rule of her own Canonist, *Leges*
instituuntur quum promulgantur, firman-
tur quum moribus utentium approban-
tur. (*Grat. Par. 1. Dist. 4. cap. 3.*)
 Whence it follows, That neither this De-
 cree of *Siricius*, nor any other of the
 like nature, could properly be called a
 Prohibition, till that time when it was
 first generally received into Practice, and
 that

that was not til the year 1074. a long time
 fure after the Apostles : And this same
 Truth is attested by *Gratian* in the first
 words of his 31. distinction, *Tempus*
quoque, Quia nondum erat institutum ut sa-
cerdotes continentiam servarent ; where
 your new Glossator is very much trou-
 bled to prove that *Sacerdotes* is put for
Subdiaconi, Priests for Subdeacons, that so
 he may rather *elude* then *expound* the
 Text : It doth therefore neerly con-
 cern you as a Trustee of Gods Truth,
 (not of any mans mistakes or insolencies),
 and as a member and Minister of Christs
 Catholick Church, to *mitigate*, if not
recall those words, [*That the Apostles*
themselves were the first that taught and
decreed, that Priests ought to abstain from
wives ;] And those other [*For Priests*
to marry contrary to the Churches precept,
Siricius might well say is to be in the fl. sh,
because it is to be in a continuall state of sin
and damnation] unless you will say, That
 the Apostles taught and decreed that in
 word ; which they have contradicted in
 writing ; & that the whole Church witting-
 ly and willingly sinned against their De-
 cree for above a thousand years together,
 by which means you may chance teach

others to say (and we now find many Schollars most ready to learn such a wicked lesson) That for so long together Christ was without a Catholick and Apostolick Church : For my part, I dare not be so far an Accuser of *my Brethren*, but sure I will never be brought to be so far an Accuser of *my Mother*.

8. But least it may be thought that *Sampsen*-like you have smitten us poor Philistines hip and thigh, and have carried away our Gates by the vertue and strength of the Council of *Carthage*, I will now look after a Razor that shall very much endanger that lock, wherein your great strength lyeth, for I have yet only *clipped* it a little by *Valerius* his hand, and must now labour to *cut it off*, which I shall endeavour to do by cutting the Africane Church from the Catholick ; and that Council you have alledged, from the Africane Church, and that Canon you have alledged from the Africane Council ; I say therefore,

1. That the Africane Church was but a particular Church, and could not pass the *sentence*, may not have either the *repute* or the *authority* of the Catholick Church ; And for this answer I have
your

your own Cardinals precedent, *Bellar-*
lib. 2. de concil. cap. 8. & 9. Where that
 objection against the Popes being called
Summus Pontifex, which is brought from
 the 26. Canon of the Council of *Carthage*,

Ut primæ sedis Episcopus non appelletur
 Princeps sacerdotum aut summus sacer-
 dos, aut aliquid hujusmodi, sed tantum
 primæ sedis Episcopus, is by him thus
 answered; Quum hoc Concilium natio-
 nale fuerit, non universæ sed tantum Afri-
 canæ Ecclesiæ leges tulisse potuit : Itaque
 hoc Canone non prohibuit neque potuit
 prohibere ne Rom. Pontifex diceretur sa-
 cerdotum princeps, vel summus sacerdos,
 sed tantū ne ita appellaretur ullus Metro-
 politanus Africæ; *This Council being but*
nationall, could not make Canons for the Ca-
tholick Church; and therefore by this Can-
on, could not prohibit the Bishop of Rome to
be called an high Priest, but only the Bishops
of Africa to be so called. Pray shew me a
 reason why this answer is not as good for
 the Priests of *Europe*, as for the Bishop of
Rome; for all the world cannot make one
 National Church the whole Catholick
 Church, no more then it can make a
 particular an universal, or one corner of
 the South or West, all the world.

2. That

2. That second Council of *Carthage* scarce deserves to have the *credit*, and cannot have the *authority* of the particular *Africane Church*: First because for ought that can be collected out of the acts thereof, there were not above seven *Bishops* present at it, (no more then were at a Collation with the Donatists) *v. Bin. Conc. Tom. 1. Col. p. 624.* whereas *Africa* afforded above two hundred *Bishops*, and they were all by their *Canons* strictly bound to be present at *National Synods*.

Secondly because there is a plain and a gross untruth set down in the first words of that Council, as it is in the *Latine Copy*, (which only befriends your assertion) for there it is said, [*Gloriosissimo Imperatore Valentiniano Augusto 4. & Theodosio viris clarissimis consulibus. i. Whiles Valentinian the Emperour was Consul the fourth time, and Theodosius with him, these Bishops met at Carthage*] whereas it is evident by the *Archives of Chronologie*, That *Valentinian* the Emperour never at all was Consul with *Theodosius*; and it is as clear by the same *Archives* that when *Valentinian* the Emperour was Consul the fourth time, *Neotarius* (not *Theodosius*)

Theodosius) was his partner ; (See *Helvicius* An. Christ. vul. 390.) So I shew you plainly we have a *false Consul put upon the Council* ; and I have some reason to suspect we have also a *false Council put upon the Church* : For it is clear that this Council was not held in the year 390. when *Valentinian* was Consul the fourth time, because *Genedius*, (who speaks first in it, and was President of it) was not taken by *Aurelius* to be his Coadjutor at *Carthage* , till after Saint *Augustine* had been taken by *Valerius* to be his Coadjutor at *Hippo*, (as saith *Binius*, Aurelius factum Valerii Hipponensis imitatus, onus Episcopale in Genedium transtulit) And it is asserted by *Helvicius*, That Saint *Augustine* was made Priest of the Church of *Hippo* but in the year 391. that is, the year after this Consulage : And sure he lived some years a Priest of that Church, before he was made Bishop thereof, perchance so many as to satisfie the custom of the Church; but sure so many as to write full thirteen Books (as appears by his *Re tractations*, lib. 1. cap. 14.) notwithstanding his continual Preaching all that time : For he was required and authorized by his Bishop to be a Preacher while

whiles he was yet a Priest, which till his
 daies had not been known in the Afri-
 cane Church; and he preached both pri-
 vately and publickly against the Dona-
 tists, Manichæans and Pelagians, saith
Possidius; and sure the more time he
 spent in *Preaching*, the less time he had
 for *writing*; But to let pass collections
 and conjectures, we see *Genedius* the Pre-
 sident of this Council, was not a Bishop
 till after Saint *Augustine*; And Saint *Au-
 gustine* was not so much as a Priest till one
 year after the date of this Council; so it
 is certain the *Council* hath a *false date*, and
 it is possible we may have a *false Council*;
 Accordingly *Binius* is forced to confess,
 That the second Council of *Carthage*,
 though it was so in *Title*, yet was not so in
Truth; but was such a *second* as had at least
five before it; Post quinque saltem ante-
 riora, hoc quod secundum appellatur, ha-
 bitum fuisse oportet: Which he proves,
 first from the Bishops names recited in the
 Acts of this Council, *Genedius*, *Alypins*,
Faustinus, who were not Bishops till long
 after the year that *Valentinian* was the
 fourth time Consul. Secondly from the
 very words of this very second Canon
 which you have alledged: For that begins
 thus,

thus, Quàm in præterito consilio de continentia & castitatis moderamine tractaretur; relating to a fore-past Council, which fore-past Council (saith *Binius*) was that Africane Council celebrated the first year of Pope *Celestine*, which was the year 424. after Christ, according to *Helvicius*; (A great distance sure from 390.) And the 37. Canon of that Africane Council, saith *Binius*, is that which is here related to: The like he affirms concerning *Fortunatus* his words in the third Canon, Memini præterito consilio fuisse statutum, *I remember in a fore-past Council it was ordained*; where saith the same *Binius*, That fore-past Council, was the forenamed Africane, and *Fortunatus* reflected back to the tenth Canon of that Council; But if this Council in which were so few *Bishops*, and concerning which are so many *uncertainties*, may deserve the credit and authority of the particular Africane Church, yet sure it will be hard to prove, That the words alledged by you deserve to have the credit or Authority of a Canon of this Council, to that purpose *for which*, and according to that sense *in which* you have alledged them.

3. Wherefore thirdly, I make bold to assert,

assert, That this your Canon, as you have applied and urged it, was no Canon of the Africane Council, called the second of *Carthage*; for the Fathers in *Trullo* (Can. 13.) do upon this very occasion of Priests continency, cite that very numerical Canon of *Carthage*, with an addition of other words, and in another sense, saying, ἴσμεν δὲ ὅσπερ καὶ οἱ ἐν Καρδαγίνῃ συνελθόντες, &c. *We know that those who met at Carthage, and took care of the grave and sober behaviour of Priests, did say, That at some proper and set times, they should abstain from their wives: Κατὰ τὰς ἰδίους ὥρας, Propriis terminis à consortibus abstineant:* So that this, and no other but this, is the doctrine which the second Council of *Carthage* did say, *The Apostles had taught, and antiquity had practised:* And this is no more then what we find in Saint Pauls writings, [*Except it be with consent for a time, that you may give your selves unto fasting and prayer, 1 Cor. 7. 5.*] which though spoken generally of all married men, yet may without any violence to the Text, and with great zeal of, and advantage to godliness be appropriated à fortiori to the married Clergy: But for Priests total abstaining from wives, you must find it in some other Canon, or say the

the *Trullane* Fathers did either want *Honesty* in mis-citing this Canon, or *Learning* in mis-understanding it, or *Judgement* in mis-applying it : Whereas on the contrary they were so far from wanting any of these, that they had more-over *power* and *authority* to have *reversed* it, and would have used that power, had they indeed found it a Canon of the *Africane Church* ; For they are so bold as plainly to reverse a Canon near of kin to it, delivered in the *Roman Church*, requiring married men if they were made Priests, to promise they would after that time not co-habite with their wives : And to assure us (and all the world) That these words *Κατὰ τὰς ἰδίαις ὁρμαῖς* : (concerning which in truth is all the contro-versie) came not either by surreption or by mistake into their Canon. The reason of this restriction is thus given in the ensuing words, *Χρὴ γὰρ τὰς τῷ θυσιαστηρίῳ ἀσχολούμενους, ἐν τῷ χειρὶ τῆς τῶν ἁγίων μεταχειρίσεως, ἐγκρατεῖς εἶναι ἐν παντί* : *Oportet enim eos qui altari assident, quum sacra manibus tractant, in omnibus continentibus esse ;* not bidding Priests contain from marriage at all times, but only at such times as they were to administer the holy Sacrament.

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This was certainly the sense of your second Canon of the second Council of *Carthage*; or not only *Greece* did not understand *carthage*, but also *Carthage* did not understand it self: Whence *Balsamon* is so bold as to assert in plain terms, That they of *Rome* and their accomplices, were much mistaken, who inferred from this, or any other Canon of the Councils of *carthage*, That Priests and Deacons might not have their own wives, *Αλλ' Αὐτοὺς ἐῖναι*. But were bound to keep themselves single and unmarried: (vid. Balf. in Can. 3. & 4. Concil. 3. Carth.) And he proves his assertion from the 70. Canon of the third Council of *Carthage*, (meaning the 73. as we commonly say the 70. when we mean the 72. interpreters) where the injunction is plain, That they ought to abstain, *Κατὰ τὰς ἰδίαις ὁρῶς*: Secundum proprios terminos, *At their proper or peculiar times*, viz. At the times of their Administration. Nay yet more, *Aurelius* who is said to have propounded this your Canon, doth himself thus alledge, or at least thus interpret it in the Greek Canons of the third Council of *Carthage*, as they are entred and received in the Code of the *Africane Church*, your own *Binus* being my witness;

ness ; For there Can. 25. he requires Priests to abstain from wives only at some proper times, *κατὰ τὰς ἰδίαις ὥραις*, *Propriis terminis ab uxoribus abstineant* : (v. *Bin.* Concil. Tom. I, edit. Colon. p. 580. in alterâ editione quorundam Canonum Concilii tertii Carth. ex codice Africano:) But the Latine interpreter in *Binus* rendering these words, *κατὰ τὰς ἰδίαις ὥραις*, Secundum priora statuta, (*priora* instead of *propria*) and *Binus* following that reading in the 37. Canon, *Concil. Africani sub Caelestino & Bonifacio* ; and preferring it as the better of the two, in his notes upon Concil. Carth. 5. sub Anastasio cap. 3. even contrary to the reading of that same Canon, as it is in its own edition, makes me suspect that the Africane Canons have not been derived to us so entire and incorrupt in the *Latine* copies, as in the *Greek* ; wherein if I am mistaken, you may well pardon my mistake, because your own new Glossator upon *Gratian* hath presumed to correct the Latine Copy of this very Canon, (as he had found it in the Books then commonly received) by the Greek Copy, leaving out *exemplo* after *Apostoli docuerunt* (as I shewed before) for this one reason amongst others, That he found

it not in the Greek Copies : I know *Bini-*
us is of another mind, (so impossible is it
 there should be *Unity*, where there is not
Verity) and saith concerning the *carthage*
 Canons, That the Latine Edition is of a
 greater authority then the Greek transla-
 tion ; But confessing two various editi-
 ons of the Latine Canons (*Secundum*
propria statuta, and *priora statuta*) and not
 being able to shew any more then one
 translation of the Greek, he hath un-
 awares granted that the Latine Canons
 are not of so great *certainly*, and should
 not be of so great *authority* as the Greek ;
 For one of Two cannot be so certain, as
 One by it self. Again, professing that *se-*
cundum priora statuta in the Latine, is the
 better edition of the two [*Quædam alia*
lectio melior habet secundum priora sta-
tuta] he hath unawares granted it is the
worse ; for that could not have been *que-*
dam alia lectio, if the other of *propria sta-*
tuta had not been before it ; and surely of
 two various readings, the *first* must needs
 be the *best*, because that was the *Original*,
 according to the rules, *Id verum quod pri-*
mm, *Id bonum quod verum*. Thirdly,
 confessing *secundum priora statuta* to be
 the *Original*, in that it was the better,
 (for

(for else the Original was false, and the variation from it was the true reading) he hath as unadvisedly taxed the Greeks for mistaken Interpreters: [Græci hæc verba malè intelligentes vertērunt, κατὰ τῆς ἰδίας ὁρῆς] For if he mean these for the words ill translated, *secundum propria statuta*, the Greeks did not ill translate them; for κατὰ τῆς ἰδίας ὁρῆς, doth fairly and fully expresse those words: But if he mean for the words ill translated, *secundum priora statuta*, then it is not credible the Greeks intended to translate them; for they must have said, κατὰ τῆς προτέρας ὁρῆς, not κατὰ τῆς ἰδίας ὁρῆς, if they had read *secundum priora statuta* in the Latine copies, and meant to translate what they had read: Tis much more probable that the Greeks found *secundum propria statuta* in the Original Africane Canon, which sure was penned in Latine; for the Africane Fathers writ in Latine; and *Valerius* Bishop of *Hippo* in *Africa* did therefore take Saint *Augustine* while he was yet but a Priest, to officiate for him in the Pulpit, contrary to the custom of that Church, because himself being a Greek, and not expert in the use of the Latine tongue, could not Preach so well to the edifying

edifying of the Africane people (as saith *Possidius* in the life of Saint *Augustine*;) And it is as probable, That the Latines did at first read that same Canon *secundum propria statuta*, as did the Greeks, till some of later years, (*sc.* after the Prohibition of Priests marriage in that Church) thinking *priora statuta* would better serve their turn then *propria statuta*, (not only because it *took off* the specification of time, but also because it *put on* the face of antiquity) ventured to shuffle that in for the other: For it is evident that *Gratian* did read that very Canon *secundum propria statuta*, concerning which *Binius* avoweth *secundum priora statuta* to be the better reading: (v. *Grat. Dist. 84. cap. 3.*) But indeed *Binius* in this assertion is confuted not only by his own Latine interpreter in his own Councils in this very particular Canon, upon which he hath passed this unwarrantable sentence, but also in *Balsamons* Councils by *Gentianus Heruetus*, if that marginal note be his upon the 13. Canon of *Trullo*, Legerat interpretes *Gracius* in *Canone Carthagenensi*, *secundum propria statuta*; And if that note be not his, we have gotten a *new* author to confute *Binius*, but we have not lost our old

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tur.

confutation ; For in the Latine translation, which without doubt belongs to *Hervetus*, we see not only that he so read, but also that he so understood those words; for he there thus interprets them, *Propriis terminis à consortibus abstineant* : Let them abstain from wives at proper and peculiar seasons or times, that is, At the times of their administration, as saith *Balsamon* : So that *Binius* sheweth more his animosities than his ingenuities in his ensuing words, *Hac translatione nostri temporis hæretici cælibatum Clericorum impugnant, quasi hujus Canonis autoritate Clerici ab uxoribus in ordine tantum Vicis suæ abstinere deberent, reliquis verò temporibus iisdem maritali consortio cohabitare liceret.* For, we say no more in this, then *Balsamon* had said four hundred years before us, your own *Hervetus* being his interpreter, *Κατὰ τὸν χρόνον τῆς ἱερουργίας αὐτῶν*, Vicis suæ tempore; *ἢ γὰρ καὶ ἔς ἱερουργίαν κατέει*, *Eo sc.* tempore quo sacrificant. *Bals.* *Concil. Trul. cap. 13.* Nay we say no more in this, then the whole Council in *Trullo* had said 600. years before *Balsamon*, as hath been proved already in most express words; yet in truth we have no reason to be angry with *Binius*;

Binius; for though he hath given us *bad language*, he hath given us *a good advantage*; for having said that *secundum priora statuta*, was the *better*, and therefore the *antienter* and *truer* reading of this Canon, he hath not only justified our appeal to former Canons concerning this matter, but hath also confuted his own new exposition of the Greek words, *κατὰ τῆς ἰδίης ὁρῆς*, which is this, *secundum proprias regulas*. ὁρῆς enim non tantum significat terminum, sed etiam regulam ac præceptum; For though we may admit that ὁρῆς doth signifie *Regula*, yet *κατὰ τῆς ἰδίης ὁρῆς*, would have been an improper translation in Greek for *secundum proprias regulas* in Latine (in which language the Canon was first penned) because it would have been *equivocal*, and therefore *unexpressive* and *uncertain*; But it must have been an *impossible translation* of these Latine words, *secundum priores regulas*, for all the world cannot make *priores* signifie *ἰδίης*, no more then *priority* signifie *property*: And yet he confidently avoweth that *secundum priora statuta*, was the better reading of the two: The upshot of all is this, whether we look to the Greek *κατὰ τῆς ἰδίης ὁρῆς*, or to the Latine, *secundum propria statuta*

statuta, (for *priora* was a meer device, I will not say a forgerie) If we will look upon certainties, not upon conjectures, the Greek word *ἄρος*, doth import *terminum temporis*, not *terminum orationis*, a determination of *time*, not of *law*; and so likewise the Latine word *statutum*; or the whole Greek Church did not rightly understand their own tongue; and the Africane Church did not intend their Canon should be rightly understood: wherefore I hope you will pardon this my Descant upon *Binius*, because you see I have done it, not to shew my self a *Grammarian*, but a *Divine*; not a bold *Critick*, but an honest *Church-man*: For I have followed that sense of the Africane Canon, which I find given it not only by the Greek, but also by the Latine Church: And therefore this your Canon may not bear that sense which you have given it, because it may not contradict all other Canons of the same Africane Church, according to the judgement of all Greek and Latine Interpreters: And yet this seems to me the best defence you have made for *Siricius*, whereby you have taught us Protestants (very ingenuously, though very Covertly) to believe, That a Pope may

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need the authority of a particular Church to defend his Decrees; notwithstanding that some others of your profession would fain perswade the world, That the Popes Decrees ought to be received and embraced as the infallible rules of the whole Catholick Church.

9. Having done my weak endeavour to *vindicate the Church*, I now come to *vindicate my self*, and to make good my decarded instances: As for that of *Abraham*, if it *reach* not *Siricius*, it must *content* me; For if my salvation shall go no further then to be in *Abrahams* bosom, my Religion may seek no further then for *Abrahams* righteousness: And he must be to me a *bold Dogmatist*, who would make me more righteous then my Father, who am not righteous but for being his Son: And if Saint *Paul* hath thought fit to argue from *Abrahams* faith to our faith, sure I am not mistaken in my *Topicks* for arguing from *Abrahams* righteousness to our righteousness: And yet I will give you a better precedent then Saint *Paul*; for I find our blessed Saviour himself so arguing, *This did not Abraham*, John 8. 40.

10. As for my instance out of Saint,
Paul,

Paul, [*It is better to marry then to burn*]
 I think it doth prove *Siricius* a false *Dogmatist*; for he saith, It is not better to marry then to burn; and I am sure that both parts of the contradiction cannot be true, and dare not imagine That *Siricius* hath taken the *true*, *Saint Paul* the *false* part: For if for Priests to marry, is to be in the flesh, Then clearly it is better for Priests to burn then to marry, notwithstanding *Saint Paul* hath said generally concerning all men, *It is better to marry then to burn*; And neither good Reason, nor good Religion, nor good Manners, will allow any man to give an exception upon Gods general Rule, or to distinguish where his Law doth not distinguish, or to set up an *Hypothesis* against his *Thesis*; by saying, That is unlawfull for *some particular men*, which he hath declared to be lawful for *All men*; or to say, That puts a man in the state of sin, which God hath said is consistent with the state of righteousness; For this is to give earth a Dominion over heaven, to allow men a legislative power over God; for he that in this manner judgeth the Law, doth indeed condemn the *Law-giver*; according to that assertion of the

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irrefragable *Doctor*, Si enim aliquis effecit aliquid quod non sit determinatum in sacra Scriptura, mortaliter peccat, quia se constituit supra Deum; (Halenfis Par. 1. qu. 68. num. 1. art. 2.) Therefore I dare not say The Church hath determined that to be unlawful in *Any*, which God hath determined to be lawfull in *All*; For I am in love with that Rule in the Angelical Doctor, which he hath improved out of *Aristotle*, (as he hath indeed all other Ethicks) In his quæ arbitrio Judicis relinquuntur, viri boni est ut sit Diminutivus Poenarum, (22. qu. 67. art. 4. ad 1.) *In those things which the Law hath left to the Judges arbitrement, it is the part of a good man to Diminish Punishments*; and if so, Then much more to diminish, not to encrease sins; What an Heathen hath allowed to be the part of a good man, pray let a Christian allow, to be the part of his best Mother; and not suppose the Church so cruel as to be willing to encrease sins, when he may not suppose a good man so cruel as to be willing to encrease Punishment.

11. This makes me follow the *Trullane* Fathers, who thought it fitter (Can. 13.) to tax the Roman Church for making a Canon

Canon to keep married Priests from cohabiting with their wives, then by consenting to such a Canon to bring themselves under the suspicion of disparaging or disgracing marriage, which God had instituted by his Law, and both honoured and blessed by his presence: For the whole Gospel (say they) cryeth aloud, *What God hath joyned, let not man put asunder*; but if Priests that are married be in the state of damnation, let us say, not God but the Devil hath joyned them and their wives together, and therefore man ought to put them asunder: and so call marriage in them not *Gods* but the *Devils* institution: The same Fathers urge further that of Saint Paul, *Heb. 13. 3. Marriage is honourable in all*; to prove it honourable in Priests, for that was the whole matter then in debate: And I desire you to shew me, How in this enuntiation, *marriage is honourable in All*; the universal particle *All*, doth signifie *All but Priests*; And yet in another enuntiation, *Drink ye All of this*, the same particle *All* doth signifie *none but Priests*; methinks by this extraordinary kind of subtilty, *All* is come to signifie *None*; For All is none of the Clergy in one place, and none of the Laity in

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another;

another ; and in my dull sense the whole company of Christians are either Clergy or Laity. I will yet further add the testimony of *Adrian*, that I may oppose a Pope against a Pope, both for the credit of this Council, and for the truth of this cause : For I find him in *Gratian* speaking these words, *Sextam Sanctam Synodum recipio cum omnibus Canonibus suis*, *I receive the sixt holy Synod with all her Canons*, (Gr. de consec. dist. 3. c. 29.) He saith, *I receive the sixt holy Synod*; so the Council is good, (as to you who are so zealous for the Pope, whatever it be to others.) He saith, *with all her Canons*; so the cause is good against you; for this Canon is received among the rest; And he that said all this, lived above 800. years after Christ; so your assertion is not good, [*That the Apostles themselves were the first that taught and decreed that Priests ought to abstain from wives*] For if Pope *Adrian* could have alledged the least particle of an Apostolical decree against Priests marriage, no doubt he would not have said, *He received all the Canons*, meerly for this one Canons sake, which had been made of purpose to confute his own *Church* and *Chair* (of both which he was not a little zealous) meerly

merely for following *Siricius*, in being ad-
dicted to the contrary opinion; chuse you
which of the two Popes to follow, *Siricius*
or *Adrian*, for both you cannot.

12. But you say, *To burn*, doth not
here signifie *to be tempted*, but to *fornicate*;
I cannot think Saint *Paul* was so *zealous* to
determine that which no man was yet so
impudent as to *doubt*, viz. It is better to
marry then to fornicate; for that is no
more in effect then this, It is better to be a
man, then to be a beast; which surely was
not the doubt concerning which the *Co-
rinthians* had desired to be resolved:
Therefore I think this cannot be Saint
Pauls meaning, *It is better to marry then
to fornicate*; and I suppose you will think so
too, when you shall consider that from
this interpretation I can justly make this
inference, That if Priests do fornicate
first, they may marry afterwards, and not
be in the state of sin by marrying; For
then by your own allowance the Rule will
hold; and truly if the *rule* will not hold till
then, I believe the *inference* will hold ever
after: For if a mans being tempted to for-
nication will not, yet sure his actual forni-
cating will put him under this indulgence
of marrying, because if he once fornicate,

he then may lawfully marry, since the Apostle in saying, *It is better to marry then to fornicate*, hath allowed if not commanded him to *chose the better*, and to *leave the worse*: And whereas you appeal to the precedent words, *If they cannot contain, let them marry*; the same absurdity still follows your new gloss, which is this, That the Priviledge of marriage depends upon the bestiality of fornication; for *If they cannot contain*, is no more then *if they burn*; and *if they burn*, in your gloss, is no less then if they fornicate; whence it follows that according to your new gloss, Saint Paul hath said, *If they fornicate let them marry*: And this is yet more palpable as the same Rule is set down in the second verse, not by way of *supposition*, but by way of *Position*, in these words, *To avoid fornication let every man have his wife*; for if to avoid fornication do there signifie not to avoid the *danger*, but only the *guilt* of fornication, this *concession*, *To avoid fornication, let every man have his wife*, will in effect be turned into this *Prohibition*, Let no man have his wife till he hath actually fornicated, and so the Laity must plunge themselves in vitiousness as well as the Clergy, if they will have wives: For
Saint

Saint Paul's ^{words} every man comprizeth
 Clergy and Laity both alike; neither of
 them more nor less then the other :
 Wherefore since there is no man in Chri-
 stendom but is either a Clergy-man, or
 a Lay-man, it will follow that no man in
 Christendom hath a *Licence*, much less a
Command to take a wife, until he hath actu-
 ally fornicated; and so the ready way to
avoid fornication, by this remedy of mar-
 riage, according to *your gloss*, is to *commit*
fornication : To joyn all three together,
 you in effect say, That to burn is to forni-
 cate; and if they cannot contain, is, If they
 be actually guilty of Incontinency; and to
 avoid fornication, is to avoid the sin of
 fornication, not the temptation to that
 sin; And I say that this being supposed
 (though it be not granted) you will
 scarce be able to prove, That any man
 hath the Apostles concession, and much
 less his approbation to marry; but only
 such a man as hath first actually forni-
 cated; which is a strange kind of Do-
 ctine, and may well make any sober
 man exclaim with the Canonist, *Nota mi-
 rabile, quod plus habet hic luxuria quam
 castitas* : (Gloss. in Decretal. Greg.
 lib. 1. Tit. 21. cap. 6.) See here a wonder-

full case, That Luxury hath a greater privilege then chastity ; Therefore I conceive it fitter for a Divine to say, That Saint Paul intended the remedy before the disease, not after it, and consequently did allow men to marry, that they might avoid not only the guilt ; but also the danger of fornication, for else he had not allowed marriage to avoid fornication, till it was impossible to be avoided : And consequently , it is a greater sin in any Christian Church to allow one Priest to fornicate, then to allow all her Priests to marry ; for by the one she thwarts Gods command, by the other she follows his example ; by the one she approves and encourages a damnable sin, by the other she approves and encourages a most glorious Vertue ; For allowing Priests to marry , doth not make their marrying the more necessary, but only their abstaining from marriage the more voluntary , that is to say , It doth only make Virginity in Priests a Free-Will offering, which cannot be acceptable unless it be free ; and the more it is free, the more it is acceptable.

13. You say further, *That Saint Paul himself had great temptations of the flesh,*
but

but did neither marry nor fornicate to avoid them. I answer, If I had fully transcribed my Instance concerning *Abraham*, as it is in *Ignatius* his Epistle to the *Philadelphians*, I might have added not only Saint *Peter* but also Saint *Paul* to the number of married men, and so perchance have prevented this part of your Objection : But to let go conjectures, Saint *Paul* himself tells us what were his Temptations, *Acts* 20. 19. even temptations which befell him by the laying in wait of the Jews ; Temptations from other mens flesh, not his own ; from other mens fleshly minds, not from his own fleshly body : And I wonder upon what probability of Truth you say Saint *Paul* was under the sinfull motions of the body, when himself saith, he could not tell whether he were in the body or out of the body, at the time he had that revelation, after which was given him a Thorn in the flesh, lest he should be exalted above measure, v. 3. & 7. The Text saith, Saint *Paul* had a Thorn in the flesh, not Temptations of the flesh; that is, he had penall afflictions, not sinfull motions ; These if they went up with him into Paradise, yet surely came not with him down from thence : For going to Paradise doth
(by

(by your favour) much more purge sin, then going to Purgatory. Besides, *datus est mihi stimulus*, was not so properly said of these motions, as *natus est in me stimulus carnis mea*; nor can you say That was given him at that time, which you know was born in him so long before, and was properly to be called, a Relick, not a Gift; Or that God gave that concupiscence to his chiefest Apostle, which by his Spirit he doth subdue in his meanest servants: Nor is it probable Saint Paul did call that a Messenger of Satan, which was inbred in him from his own natural corruption; or ascribe that to the Devil, which was rather to be ascribed to the flesh; Summe all these inconveniencies together, and I believe you will hereafter joyn with Saint Chrysostom (Saint Pauls most faithfull interpreter, in the judgement of your own Divines) who gives us this interpretation, Ἄγγελος Σατάν λέξι, &c By the Angel of Satan, he meaneth Alexander the Coppersmith, those about Hymæneus and Philetas, all that opposed the word, and contended or contested against him, those who did cast him into prison, scourge and drive him away, because those did the works of Satan: Therefore even as he calleth the
Jews

sees the sons of the Devil for following his example, so he calleth the Messenger of Satan, every man that fell foully upon him : ἀπὸ τοῦ ἀντιπτόντα : And this (saith he) was the thorne in the flesh given to buffet me; And truly the world is still very full of such Messengers of Satan; for no Orthodox Divine now adaies can reach men either how to live or how to die according to his duty, trust and conscience, but legions of factious spirits will be pecking at him, by making either frivolous objections, or fond cavils, or false calumnies against his Doctrine; which in truth is to be the Messengers of Satan; And for ought we can see, Saint Pauls truest Disciples are most like to have such Messengers to buffet them to the worlds end: For this is one of those requests which according to Saint Chrysostom is most like to come under that Text, For we know not what we should pray for as we ought, Rom. 8. 26. When men who are persecuted and troubled for Religion, pray for deliverance from their persecutions, or for rest and relaxation from their labours and troubles: But yet the Scholars (saith he) need not be so much ashamed or dismayed; for even the great Master of Is-

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rael was himself in the same condition ; Saint *Paul* saying of himself as well as of others , *For we know not what we should pray for as we ought* ; and that not out of modesty or humility, as appears in that he *unceasingly made request to see Rome, which was not then granted him, when he requested it ; and that he prayed earnestly and frequently for deliverance from his thorn in the flesh, that is, from his manifold dangers and afflictions, which was never granted him at all.* Και ὑπὲρ τοῦ σκόλοπος τοῦ δεδωμένου αὐτῷ ἐν τῇ σαρκὶ τοῦτο ἔστι τῶν κινδύ. ὧν, πολλάκις παρεκάλειτο, καὶ ὁλοκαρῶς ὑπέτυχε ; Chrys. in Rom. cap. 8. v. 26. λόγ. 14.

You have here a *second* place out of Saint *Chrysostom* to confute your new interpretation ; take yet a *third* ; for upon those words of Saint *Paul* to the *Galatians*, [which are next of kin with these to the *Corinthians*) *My temptation which was in the flesh ye despised not*, Gal. 4. 14. the same Saint *Chrysostom* thus glosseth, Ἐλαυνόμενον, ἐμαστιγύμενον, μυεῖς θανάτου ὑπόμενον, κηρύττων ὑμῶν, καὶ ἔδει ἔγω καταφρονήσατέ με : τὸτο γάρ ἐστι τὸν πείρασμόν με πῶς ἐν τῇ σαρκὶ με ἔκ ἐξουθενήσατε ; *I was tumbled and tossed, I was beaten with rods, I was under a thousand deaths whiles I preached to*

you,

you, and yet though I was in that contemptible condition, you contemned me not; (Me thinks I hear my despised and distressed mother the Church of *England* at this time saying the same to all that still embrace her doctrine and continue in her Communion) *For this he meaneth, when he saith, My Temptation which was in the flesh ye despised not; Whereas if Saint Paul had been under such Temptations of the flesh as you imagine, these supercilious pretenders who sought to be justified by their own righteousness, must needs have condemned him for more than an ordinary sinner: They who boasted of their own circumcision in the flesh, would certainly have despised him as uncircumcised who had such temptations in the flesh; For what is it in the world that to this day makes any man more despicable? nor could Saint Paul well have given such proud Justiciaries a greater advantage against him or his doctrine, then such an open profession as this, which you have made for him, That he had great Temptations of the flesh; But indeed the whole context speaks with Saint Chrysostom, and against you, That the Thorn in Saint Pauls flesh, was not his great Temptations,*
but

but his great *Tribulations* in the flesh ;
 For they are particularly mentioned in
 the ensuing discourse, wherein is not one
 word concerning any impure motions ;
Therefore (saith he) *I take pleasure in*
infirmities, in reproaches, in necessities, in
persecutions, in distresses for Christs sake :
 And he particularly asserteth the Grace
 or strength he had obtained by prayer, as
 given him to encounter with these Tribu-
 lations; and I ask you serionssly, would not
 these words, *Most gladly therefore will I*
glory in my infirmities, be very ill para-
 phrased after this manner, *Most gladly*
therefore will I glory in my concupiscence ?
 and I would fain know how it is possible
 for that which is naught in the *Para-*
phrase, to be good in the *Exposition;* since
 a Paraphrase is no other but a verbal Ex-
 position?

14. Lastly you say, *This bath and will*
be still sufficient to the worlds end, for milli-
ons of good men to undertake the office of
Priesthood, without needing either to marry
or burn, especially if they will do as he did,
not only assiduously pray, but also Castigo
 corpus meum, 1 Cor. 9. 27. Good Sir,
 how do you know that the married Cler-
 gy with us do not so, or that the unmar-
 ried

ried Clergy with you do so ? Did not Saint *Peter* do this as well as Saint *Paul* ; and yet he was doubtless a married man. But I answer, I do find that men are bid abstain from marriage to fast and pray , not that they are bid fast and pray to abstain from marriage ; nor have Priests any particular promise more then other men, that they shall be enabled to live perpetual Virgins by fasting and praying, that so they may fast and pray in faith of that promise ; nor have they any particular command more then other men to fast and pray to enable them to live perpetual Virgins, that so they may fast and pray in obedience to that command : And why should any man place Religion in that which neither is *in faith*, as to Gods promise ; nor *from obedience*, as to Gods command ? And whereas you speak of your millions of good men, I heartily wish it may be more then *speech* ; but I have a *fear*, a *suspicion*, nay a *proof*, that hitherto it hath been no more : For first your own *Panormitane*, as I find him quoted by my late Reverend and Learned Diocesan Bishop *Davenant*, makes me *fear otherwise* ; for he saith expressly, *Credo pro bono & salute esset animarum ut volentes possent contrahere ;*

contrahere; *I believe it would be for the good and salvation of souls, if they that will might marry* : He means sure the Priests souls, and therefore thought many of them deeply plunged in sin for want of marriage.

Secondly the Testimony of your own *Agrippa*, makes me *think otherwise* ; for he saith plainly of your Priests & Monks; Clanculum confluent ad lupanaria, stuprant sacras virgines, vitiant viduas, And puts his *Quod ego scio & vidi*, to their clancular yet prodigious abominations, and at last thus concludes, Et quarum animas lucrari debent Deo, Illarum corpora sacrificant Diabolo; *Agrip. de van. scientiarum, cap. 64.*

Thirdly, the authority of your own *Espencans* makes me *say otherwise* ; for these are his words in his exposition, upon *Titus 1.* Turpissimum est quod & Clericos cum concubinis, pellicibus, & meretricibus cohabitare, liberosque procreare sinunt, accepto ab eis, atque adeo alicubi a continentibus certo quotannis casu : Habeat concubinam sive non habeat, aureum solvat & habeat si velit : I should have been ashamed of quoting these three Testimonies, had not your great boast constrained

strained it, but I am ashamed to English these quotations, though by so doing I should go near to overthrow your boasting. Indeed your own *Cassander* hath overthrown it; for this is his ingenuous profession and confession in this kind, That the want of able Ministers (*idoneorum Ministrorum inopia*) is one cause amongst others, why the constitution which forbids the marriage of Priests in your Church, should be recalled; for that had kept many learned and pious men from the Ministry: So that for the most part no other young men entred into holy orders, but such as looked after a *fat living*, and a *licentious life*, unless it were some few who through unadvisedness and inconsideration were brought into the snare: *Præter nonnullos qui imprudenter & nondum sibi satis noti in laqueum inducuntur*: And therefore saith plainly and positively, unless marriage be tolerated, they should scarce be able to find out fitting Ministers to supply the Church: *Nisi conjugium tolleretur, vix idonei Ecclesiæ ministri in posterum quidem inveniri poterunt*: *Cassander* in Consult. Art. 23.

And now considering that Truth is
good

good in it self, and Virginitie is good only in order to another thing, *sc.* to righteousness: let any conscientious man judge, which of the two Priests is more in the state of sin and damnation; whether he that is lawfully and righteously wedded to a wife, or he that is unlawfully and unrighteously wedded to such a false opinion; although as self-interest now steers Saint *Peter's* ship, there is little *hope* that the one will part or be divorced from his opinion, as there is little *honesty* that the other should part or be divorced from his wife.

CAP.

CAP. III.

Of Purgatory.

1. **P**urgatory a stumbling block, not to be cast in the way of men that are departing hence.
2. Saint Paul desired to be dissolved, that he might be with Christ.
3. All that die in the faith of Christ at their death go immediately to Christ, as did Saint Paul and the good thief; and to assert otherwise, is to be injurious to Religious souls, and to Christ their Saviour.
4. Bellarmine professeth it is uncertain that Christs humane soul was in Purgatory, and by his proofs makes it impossible; for they all speak of the Hell of the damned.
5. To say Christ went into Purgatory as into a part of his Kingdom, to take possession thereof, savours of blasphemy and of infidelity.
6. Bellarmines uncertainties are so many and great concerning the Place, the Time, the Torment, the Tormentors, and the causes for which souls are said to be tormented in Purgatory, as to enfeeble any unprejudicate mans belief, though he is so confident as to say, That all shall be damned who do not believe Purgatory.
7. This

7. This doctrine is neither in word nor sense taught in the holy Scriptures: The Texts alledged for it in Bachonus his daies, answered by him: The Books of the Macchabees no more Canonical to the Christians then to the Jews: The fire mentioned 1 Cor. 3. no proof of Purgatory. It shall not be forgiven him in the world to come, spoken by way of aggravation, Mat. 12. Hell taught in the Creed, not so Purgatory. 8. Peter Martyr vindicated; Bellarmines rules of prudence against the rules of Logick, meer nullities; Doctrines inferred from prudential consequences are humane imaginations; but from Logical consequences, are Divine Truths: The one by being believed, the other by not being believed, make a man an Heretick. 9. No remission of sins in the next world, proved by Aquinas, out of Saint Chrysostom and Saint Augustine. 10. Gods Remitting of sin, is, not Punishing it for Christs sake. 11. Saint Augustine defines against Purgatory. 12. No ground for it in the Text, nor in any true general Council. 13. Bellarmines reasons for it are not from but against Gods Word; though seemingly deduced out of the holy Scriptures. 14. His arguments for Venial sins, untheological. 15. His wresting of Scripture against the
analogie

analogie of faith, to maintain this new doctrine of his Church, which agreeth not with the belief of the remission of sins, or the Communion of Saints. 16. The Prayers of the Church may be abused by this doctrine, as well as the Word of God. 17. Christ not praying for souls in Purgatory, they can (if any there) have no benefit of others Prayers.

The third Exception.

Part. 2. Chap. 2. pag. 174. Against Purgatory you object first, *Desiderium habens dissolvi & esse cum Christo, Phil. 1. 23.* But all the strength of this argument stands upon a *Desiderium habens*, having a desire: And what good Catholick man doth not desire to die so holily as he may escape Purgatory, and go immediately to Christ? Secondly, *Hodie mecum eris in paradiso, Luc. 23. 43.* Where you say it is evident, The Convert thief upon the Cross cannot be looked upon as a priviledged person: Were this evident, it is evident to me that most eminently learned men would have perceived this evidence; yet our *Rhemes* Doctors confidently call it A rare
exampl

example of mercy and prerogative. *Maldonate* handling this place, *Mat.* 27. 44. calls it a stupidity, *Ex uno exemplo generalem legem colligere*; *Bellarmin.* lib. 1. de Purg. cap. 8. concludes his answer to this very objection, *Privilegia paucorum legem non faciunt*: *Becanus* compend. men. contr. lib. 1. c. 11. n. 7. calls it expressly, *Singulare privilegium*; so that this your evidence, is to me inevitable. Thirdly *Bellarmin.* himself confesseth, *De Purgatorio incertum est*; you quote neither Chapter nor Book, which is very uncouth amongst learned Antagonists: These words may be understood in a double sense; absolutely as to Purgatory it self; or relatively as to the good thief: If the first, then *Bellarmin.* confesseth it is uncertain whether there be any such thing as Purgatory or no; if the second, whether the good thief went to Purgatory or no: As to the first, there can be nothing more certain amongst Christians then what is *de fide*; of divine faith; But *Bellarmin.* lib. 1. de Purg. cap. 2. & 3. affirms it is *de fide*; And again, cap. 11. *Constanter asserimus dogma esse fidei Purgatorium*; adeo ut qui non credit Purgatorium esse, ad illud nunquam sit perventurus,

perventurus, sed in gehennâ sempiterno incendio cruciandus : What can a man speak more resolutely then this ! As to the second, He hath not any such word, but all the contrary, as I have shewed to your second objection : Where then *Bellarmino* should make this Confession, is beyond my skill to find. Fourthly none ever durst say, That the humane soul of Christ was at all in Purgatory ; If you mean To suffer there, it were an horrible blasphemy to say so. But if to go down thither in majesty as a most victorious Conquerer and triumphant King to take possession of his whole Kingdom, which according to Saint *Paul* is tripartite, *Philip. 2. 10.* Cœlestium, terrestrium, & infernorum : So *Bellarmino* (besides what he saith thereof, lib. 4. de Christo, cap. 12. in fine) durst c. 16. with a *probabile* say, that Christs humane soul went down thither, not only quoad effectum, but secundum substantiam & realem præsentiam ; For having made this querie, Ad quæ loca inferni descenderit ? He answers, Probabile est profectò Christi animum ad omnia loca inferni descendisse ; But whether so or no, it neither makes nor marris, but the good thief enjoyed

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Christs promise to be with him that day in Paradise, that is, in the state of glory, as all Catholick divines profess and teach; So that I do not well understand what was your aim to make this Objection.

The Answer.

1. **M**Y intent was to comfort the dying, not to contest with the living: To shew to penitent and believing Christians, That for them to depart out of this life, is to be with Christ, because it was so to Saint *Paul* and to the good thief before them: You are willing to lay Purgatory in their way, which I look upon as a very *stumbling block*, fit only to make their passage hence much *more formidable*, and much *less comfortable*; Nor can I find your Commission, as you are a *Christian Divine*, to *break a bruised reed*, and *quench the smearing flax*; much less to throw it into the flames, to burn and to consume it: For sure it cometh nearer the office of Christ, (which is the *foundation*, should be the *platform* of yours) to *preach good tidings to the meek*, to *bind up the broken-hearted*, to *comfort them that mourn in Zion*, to *give beauty for ashes* (not burn-

burning instead of beauty) *the oyle of joy for mourning, the garment of praise,* (even the immaculate robe of our Saviours righteousness) *for the Spirit of heaviness,* (Isa. 61.) For our Saviour Christ requiring the Ministers of his Gospel, sparingly to use even true frights in bringing obstinate sinners to rely on his merits and mediation, will never approve those who invent false fears to scare true Penitents that are actually *with him*, from their comfort and hold *in him*. 2. But this is rather to acquit my self. I come now to answer you, and say, That Saint *Paul* looked upon his life as that which gave him a being with the *Philippians*, and therefore was more advantageous to them: But he looked upon his death as that which would give him a being with Christ, and therefore would be more advantageous to himself: This makes him desire rather to die then to live, because by his death he should so depart from the one, as to approach to the other: His dissolution was to be his admission *into* heaven, not his introduction *towards* it, to let him first into Purgatory, and from thence to transmit him unto Christ: This is Saint *Chrysostoms* exposition; He saith

It is good to be dissolved and to be with Christ; for death or dissolution in it self is an indifferent thing, neither good nor bad; but it is bad when a man dies to be punished, (and sure Purgatory in your belief is a very great punishment) good when he so goes from men as to go to Christ: So that if you suppose his being dissolved and being with Christ were not both together in one and the same instant; Saint Chrysostom will tell you his dissolution was not good; and if not good, sure not desireable; And if good only for being with Christ, then desireable only for that being. 3. Yet you say, All the strength of my first argument stands upon the *desire*: If so, it cannot stand upon the *dissolution*; and then it will follow, Saint Paul might be dissolved and not be with Christ; say then Saint Paul might go to Purgatory, to make your good Catholicks the more willing to go thither after him; But first so make them good Catholicks, as not to let them be bad Christians: For their desire to die so holily as to escape Purgatory, is too servile to make them good Christians, even in the Heathen Poets divinity, Oderunt peccare mali formidine poenæ, *They are wicked men who hate to sin for fear* of

of *Punishment*; Therefore if they desire to avoid sin meerly for fear of Purgatory, they are not good Catholicks: If for love of Christ, as their life is to be *in him*, so their death is to be *with him*, and that *immediatly*; for else not to be *with him*, but with some other *before him*; which made Saint *Hierom* to say concerning *Nepotian*, when he was but newly dead, *Scimus Nepotianum nostrum esse cum Christo; corpus terra suscepit, Anima Christo red-dita est: (Hier. in Epitaph. Nepot.) We know that our Nepotian is with Christ*, (you now say quite contrary, we know that he is not with Christ, for he is in Purgatory) *the earth hath his body, but his Saviour hath his soul*: See how he disposeth of a man that dies in the faith of Christ, His body goeth to the dust, but his soul goeth to Christ that redeemed it; Oh Sir, be not you so willing to *allow*, much less to *make* a separation betwixt Christ and good Christians, in that very instant which God hath appointed to consummate their Union, since you find it so expressly said, *That neither death nor depth* (and sure Purgatory is a depth in your account) *shall be able to separate us from the Love of God, which is in Christ Jesus our*

Lord, Rom. 8. 38. and much less shall it be able to separate us from Christ Jesus our Lord, of whom it is said, Jesus having loved his own which were in the world, he loved them unto the end, John 13. 1. Nay who hath said of himself, Father, I will that they also whom thou hast given me, be where I am, that they may behold my glory which thou hast given me, Joh. 17. 24. This will of his was fulfilled not only in Saint Paul, who was given him by a miraculous conversion in his life, but also in the good thief, who was given him as a more miraculous Convert just a little before his death; yet even he was told that he should be with Christ, not with tormented souls, immediately upon his dissolution, and that in Paradise, not in Purgatory: And I cannot see, may not say, That Christ is less willing to receive those who are now given him, (or shall be given him to the worlds end) then he was to receive that thief: And therefore I still say he was no privileged person after his conversion to go to bliss sooner then other Penitents, though he were indeed a privileged person in regard of his conversion to be made a penitent, when his fellow thief, and many others, were still left in their

their impenitency, And that satisfies all the evidence you have produced against me either out of your *Rhemish* or out of your *Romish* Doctors, so that you may reserve your *70. Poem*, *70. Triumphe* till another occasion; For that evidence makes not my assertion, (*of his being no privileged person*) any whit more inevident; For he was not privileged as to his *death*; but only as to his *conversion*: Wherefore since our blessed Saviour is still as ready to receive other true Penitents as he was the good thief, I hope you will not say he is ready to receive them in Purgatory, ~~not in Paradise~~: For sure you are, if it were to be proved (as you assert) that Christ once shewed his glory in Purgatory, yet he doth not now shew it there, and therefore that cannot be the place for Christian souls to go to, when they depart from hence, because Christ himself hath said concerning them, *I will that they be where I am, that they may behold my glory*: I will that they be *where I am*, not where I have been, for then they might still remain on the earth, or when they go hence, sooner go to *Hell* then to *Purgatory*, since it is without doubt (say your authors) Christ was once in *Hell*, but

much doubted, whether he were once in *Purgatory*, because that is looked on as a fictitious Place, and so could not receive him: But in truth the words will have those who are given unto Christ, to go immediately unto Heaven; for that is our Saviours meaning, *I will they be where I am*, viz. in heaven, for there he then was in his Divinity (in which respect we are taught to say to him, *Our Father which art in heaven*) and I think you must have recourse to the Divinity of Christ to prove that the good thief enjoyed his promise to be with him that day in Paradise, for his body was in the grave, and his humane soul in Hell, say you, and for ought we can prove, only his Divinity was in heaven: Wherefore whiles Christ was in the state of Humiliation, all those who were given him, were at their deaths with him as God; But now he is in the state of his Exaltation, all that are given him, are at their deaths with him not only *as God*, but also *as man*, that they may behold his glory, whether given him of the Father by eternal generation as God, or by temporal dispensation as man; And surely if they be with him that they may behold his glory, they cannot be in Purgatory;
for

for neither he nor his glory is there : And how their faith can be so long suspended from Vision, their hope from comprehension, their charity from fruition by the interposition of some continuance in Purgatory, not to be measured by time, for they are past that, nor by eternity, for they are not yet come to that, I cannot see without a great injury to *their souls*, which may not part with these Theological vertues till they be fully perfected, and yet a greater injury to *their Saviour*, whose merit and satisfaction is not thought enough to perfect them. 4. As for those words, *Bellarmino* himself confesseth *de Purgatorio incertum est* ; Tis clear by the context, they are to be understood only of the humane soul of Christ, that it is uncertain whether that were ever in Purgatory or no ; for I said, The good Thief was without doubt to be with his Saviour, and therefore was to be in *Paradise*, not in *Purgatory*, since it was not without doubt that Christ was in Purgatory, but it was without doubt that he was in *Paradise* : And *Bellarmino* himself hath said thus much in sense, though not in words, and I intending to meddle only with his sense, thought it needless to

quote either Chapter or Book, since I thought his sense so known to all Papists, as not to be *doubted*, and so received by them as not to be *denyed*; For my business was a consolation of Protestants, (at such a time when they wanted it very much, and yet against such a time, when they might want it more) not a contestation with Papists, and therefore I quoted only the substance of his doctrine, not the words of it, and not the *place*, because not the *words*; which is not uncouth amongst serious Divines, though, as you say, it is amongst learned Antagonists: But since you have followed this quarrelsome age, which will not let Catholik Divines and honest men, either *live securely*, or *die peaceably*, that you might be my Antagonist, and have turned that into Controversie, which I intended only for peaceable Divinity, (for I was not then in case to answer a challenge, much less to send one) you have made it necessary for me to quote the very *place*, that I may not be thought to have misquoted the *thing*. The place I pointed at in *Bellarmino* was lib. 4. de Christo, cap. 16. (the very same which after your long excursion you have alledged, as you think, *against me*, but in truth

truth for me) Probabile est profecto
 Christianam ad omnia loca inferni de-
 scendisse, *It is probable that Christs hu-
 mane soul, descended to all the places of Hell;*
 I knowing that he reckoned Purgatory
 for one of those places, took this for his
 sense, *It is probable that Christs humane
 soul went down into Purgatory.* But Logick
 having taught me that what was asserted
 only as *probable*, was acknowledged as
uncertain, I put his sense in such words as
 I thought most suitable to my purpose,
 saying, *Bellarmino* himself confesseth De
 Purgatorio incertum est, that is in plain
 English, (since my Latine had so ill luck)
*Bellarmino himself confesseth it is uncertain
 concerning Purgatory whether Christs hu-
 mane soul went thither or no;* which is clear-
 ly his own doctrine by undeniable conse-
 quence: For he only saith, *It is probable
 Christs humane soul went down into Pur-
 gatory;* which is all one as if he had said,
*It is uncertain that Christs humane soul
 went down into Purgatory:* For if it be
 but probable it was so, it is also probable
 it was not so, and therefore uncertain it
 was so; This is all *Bellarmino* doth say,
 and this is more then he doth prove: Nay
 his proofs make his assertion altogether

improbable, if not impossible : For all the proofs he brings concerning Christs descent, do speak only of *Hell* properly so called, not of *Purgatory* ; As that of *Fulgentius* , Ubi solebant peccatorum animæ torqueri, *He went thither where the souls of sinners had used to be tormented* : Whereas *Purgatory*, though a place of torment according to his doctrine , yet is it not so for the souls of *sinners* , but for the souls of the *righteous* : And that other proof he brings from all the Fathers at once , is like to this : Et ipsi patres dum describunt terrorem gehennæ & dæmonnm in descensu Christi , aperte indicant Christum præsentiam suam illis manifestasse. *And the Fathers describing the frights and fears of Hell and the Devils in Christs descent, do plainly shew that Christ did manifest his presence to them* : I think you will not allow this to be spoken of *Purgatory*; for then you must make it all one with *Hell* , and take it for a place of Devils, not of righteous Spirits , which after they have been purged in flames from the reliques of their sins not expiated by their own former penance , nor their friends after payments , are sure to see the face of God.

5. This is all the certainty I find in *Bellarmino*,

mine, of Christs descending into Purgatory, and this I look upon as a very great uncertainty : But you look upon this as a great certainty, in that you give a reason for it, saying, *it was to take possession of his whole Kingdom* ; say then, Purgatory is a part of Christs Kingdom, and if Christ did not take possession of this part, amongst the rest, you do not believe He did take possession of the whole : But take heed whiles you say so, that they who are against you and deny Purgatory, tax you not of *blasphemy*, for saying that which is not in being, is a part of Christs Kingdom, (for to make Christ a King in *Utopia*, in a place which is not, is to make him no King :) And that they who are with you, and affect purgatory, tax you not of *infidelity*, for believing that Christ hath taken possession of his whole Kingdom upon no better grounds, then upon a meer uncertainty.

6. For even your own *Bellarmino*, though in his first Book *de Purgatorio*, he writ so confidently, as if all men were bound to believe Purgatory that will be saved, yet in his second Book *de circumstantiis Purgatorii*, He writes so ambiguously, as to enfeeble any unprejudicate
mans

mans belief; I will give you some few instances, and then leave you to judge what *small reason* he had for his so great confidence.

Cap. 6. de loco Purgatorii, He saith, *The Church hath not defined in what place Purgatory is, for that the purgation of souls may be in many places, and some are purged where they sinned*: but after several other opinions he seems to like that best which placeth Purgatory in the bowels of the earth, because of several eruptions of fire out of the earth, in several parts of the world: Be it so, if we must needs have a Purgatory, that they may have the greatest share in it, and terroure from it, who were once the *first inventers*, and now are the *chiefest maintainers* of it, even the *Italian Monks and Fryers*; for the most notorious eruptions of fire, in these parts of the world, are either in *Italy*, as at Mount *Vesuvius*, or not far from it, as at Mount *Ætna* in *Sicily*.

Cap. 9. De tempore quo durat Purgatorium; Of the time that Purgatory lasteth, which is as uncertain as the place; *Quando ab hoc loco in cœlum avolant res est incertissima, How long the souls must stay in Purgatory before they can get to heaven.*

heaven, is a matter of the greatest uncertainty.

Cap. 10. & 11. Qualis sit purgatorii poena; The *quality of the Torment* in Purgatory is as *uncertain* as either the *time* or *place*: De poenâ Purgatorii quædam sunt certa, quædam dubia; *As concerning the punishment of Purgatory, some things are certain, some are doubtfull*: Certa sunt Carentia visionis, & poena sensus, & poena ignis: *Tis certain (saith he) the souls in Purgatory are under the punishment of loss for want of the beatificall vision, and are under the punishment of sense by torment of fire*: Do they want the beatificall vision? say then God hath thus sentenced them at their particular Judgement, *Depart from me ye cursed*, and let them hereafter be accounted not *blessed* but *cursed* souls, not in a *Communion with God*, but in a separation *from him*; yet in saying so, remember you bid your best Champion recall even the very subject of this whole Controversie (which indeed is the *best*, if not the *only* way to end it) De Ecclesiâ quæ est in Purgatorio, *of the Church which is in Purgatory*; for that cannot be a part of Gods Church, which is in a separation from God: And sure I am your Cardinal

is beholding to the latter part of this same sentence, to prove that souls in Purgatory, are under the *punishment of sense* by fire ; for he proveth it by these words, *Ite in ignem æternum, Go into everlasting fire,* (Mat. 25.) And why not also prove their *punishment of loss* in the want of the beatifical vision, from the first part of the same sentence, *Depart from me ye cursed ?* For the same sentence denounceth the judgement of *loss* and of *sense* ; of *loss* in *Depart from me ye cursed* ; and of *sense*, in *Go into everlasting fire* : And we may fancy the one to be Temporarie as well as the other , and to belong to righteous souls as much as the other ; but surely the Text saith both are *eternal*, and belong only to the *cursed* : And indeed tis a strange proof, which brings *Hell* to prove *Purgatory* ; yet this is the best he can find in all the Scripture : For here he proves that material fire can punish immaterial souls, because it was provided to punish the Devil and his Angels, which are immaterial spirits : But still the proof concerneth only Hell fire ; so that in plain truth, *He alledgeth hell to prove Purgatory* : All the doubt is, *how he can make it so* : This proof is yet further enlarged in the next Chapter ,

ter, where he answers some chief doubts concerning Purgatory, as, whether it be a true real fire, and how it can act upon separated souls? and both are answered from these words, *Go ye cursed into everlasting fire* : Ignem Purgatorii esse corporeum, quia in Scripturis passim poena impiorum vocatur Ignis; Et regula Theologorum est, ut verba Scripturarum accipiantur propriè, quando nihil absurdi sequitur : *The fire of Purgatory is corporeal; for commonly in the Scripture, the punishment of the wicked is called fire*, (what is the punishment of the wicked to the righteous? or must men turn wicked, that they may go to Purgatory?) *and it is a rule of Divines, That the words of Scripture are to be taken properly, if there follow no absurdity*; and a little after, Corpora damnatorum puniuntur igne, Mat. 25. *Ite in ignem æternum* : est autem idem ignis corporum damnatorum & spirituum corpore vacantium; nam ibidem dicitur, qui paratus est diabolo & Angelis ejus: *The bodies of the damned, are punished with fire*, (Go into everlasting fire, Mat. 25.) *but it is the same fire which punisheth their bodies, and other souls or spirits without bodies, as it is said, Which is prepared*

pared for the Devil and his Angels.

Pray Sir, why should any Christian be taught to desire to go to that fire which was prepared *for the Devil and his Angels* ? and if he do once go thither, how shall he ever return from thence ? And yet your Cardinal would have us believe Purgatory, that we may have the happiness to go thither ; and saith, if we do not, we shall burn for ever in Hell-fire : A new Apostle sure, he speaks not only so *resolutely*, but likewise so *authentically*, yet not dropt down (as the rest) from Mount *Sion*, but from Mount *Sina*, as we may guess by his *Thunder and Lightning* ; Seriously, it is a sad thought for all good Christians, that any Divine should (after *Nadab and Abihm*) dare offer *strange fire*, for God is not well pleased with such an offering : But it is a joyful thought for us poor Protestants, that this fire of Purgatory is not only a *strange*, but also a *false* fire ; for so we are sure it cannot burn us : Else, it seems, after it hath been *your Purgatory*, it should be *our Hell* ; However it is palpable, That your Cardinals *talk* only is of *Purgatory*, but his *proof* is of *Hell* ; Thus himself hath brought his *certainities* concerning Purgatory into
doubts,

doubts, and his doubts into nothing: Nay in truth his last doubt in this 11. Chapter is a meer nothing of it self, An per se agant istæ poenæ, *Whether these punishments do act upon the souls by and of themselves?* For to think accidents can act of themselves, is to think them substances; and to think they can act upon immaterial souls, is to think them above the best substances; And to think they can act upon blessed souls, is to think them above the substance of substances, above God himself; For the souls of the righteous are in the hand of God, neither doth any grief hurt them, Wisdom 3. 1. or rather, and there shall no torment touch them; The Latine translation, *Et non tangeat illos tormentum mortis*; And the torment of death shall not touch them, is too short by being too long; hath taken from the Text by adding to it, for putting in *mortis*, and saying the *Torment of death* shall not touch them, seems to allow that *Torment after death* may touch them; But the Greek Original is plain, *Kal ē mē aīnēs autōn báptos*, *Et non tangeat illos tormentum*, And no torment at all shall touch them; sc. after once they may be truly said to be in the hands of God, as resigned unto him, according

cording to that most comfortable Resig-
 nation sanctified unto us by the Spirit of
 God which *made* it, and by the Son of
 God which *used* it; In manus tuas com-
 mendo spiritum meum; *Into thy hands*
Lord I commend my spirit; It was alwaies
 in thy hands, *by thy dominion and Tuition*;
 But now it is more peculiarly in thy
 hands, *by my own resignation*; The souls of
 the Righteous are alwaies in Gods hands
 as their *Governor*, but more peculiarly at
 the hour of death as their *Receiver* and
Possessor: For they no sooner go from
 their own bodies, but they go into his
 hands; and being there, no grief can
 hurt them, no more then it can hurt him,
 or take them out of his hands: And sure
 we are, he will not hurt them, for he doth
 not receive them with *one hand*, that he
 may torment them with the *other*; so saith
 the voice from heaven, (and it is both
 shame and sin for any voice from earth to
 say otherwise) *Blessed are the dead which*
die in the Lord, for they rest from their la-
bour, and their works do follow them, Apoc.
 14. 13. That is, their good works, to pro-
 cure their reward, not their evil works to
 procure their punishment (such as you
 teach to be in Purgatory) for thats not
 agreeable

agreeable with their rest, nor consistent with their blessedness : And I desire to know how he can say to God at his death, *Into thy hands I commend my spirit*, who believes the Torments of Purgatory, by which, (for ought you dare avow to the contrary) he may be in the hands of the Devil.

Again, Cap. 12. Sciri non posse in hac vita, quomodo ignis corporeus Animas urat : *It cannot be known in this life how material fire can burn immaterial souls*; let me add, much less how it can purge them, or expiate the reliques of their sins; for though we read that fire is an instrument of Gods Justice, and so may punish immaterial spirits; yet we do not read that it is an instrument of Gods Grace; that it should *purge* or *expiate* them.

Cap. 13. An in purgatorio torquentur Animæ à dæmonibus : *Whether or no in Purgatory the souls are tormented by the Devils* ? Concerning which he answers, Res est omnino incerta : *It is a thing altogether uncertain*; This is the second time he hath answered us with that very word; so we see he could be *confident*, where he could not be *certain*; But in this case we have reason to believe him; For there
are

are divers several opinions concerning it; so the doctrine is *uncertain as to the Believers*; and not one of those opinions but hath an objection stronger then its proof; so the doctrine is *uncertain as to the belief*; For some say the souls in Purgatory are tormented by the good Angels; but how come they from being their friends and Guardians, to be their enemies and tormentors? Others say, That they are tormented by the Devils (and to this *Bellarmino* inclines, because forsooth the pretended Revelations have avowed it) But how comes the Devil from being *conquered by them* whiles they were in the infirmities of the flesh, to be a *Conquerour over them* when they are nothing but pure spirits? Doth God say, *Resist the Devil and he will fly from you*, (James 4. 7.) and shall men say, The Devil comes as a Conquerour upon them who have most resisted him? Doth the Church pray That God would *beat down Satan under our feet*; and have we no better benefit of that prayer, Then that God should permit Satan to get up even over our Head? Others say, they are tormented by the fire, meaning I suppose, as it is directed and assisted by the hand of God; But how comes

comes God so low in their esteem as to do that, which they do not think fit to be done by his meanest good Angel? Why must that office of an *Executioner* become him, which is unbecoming his most inferior Minister? Besides, how can his Justice which hath been satisfied by Christ, require a second satisfaction? Or where hath God declared that he will allow his Justice to be thus satisfied? We dare not deny, That Gods Justice is fully satisfied in Christ for penitent Sinners, because himself hath said, *This is my beloved Son in whom I am well pleased*, Mat. 3. which were nothing to us, if he were not well pleased with all that flie to Christ, or rather that are in Christ, for Christs sake; yet sure not well pleased, if his Justice be not fully satisfied, since *Justice first and then Charity*, is a rule not to be violated or broken on earth, much less in heaven: Again, our blessed Saviours fore-runner thus proclaimed concerning him, *Behold the Lamb of God which taketh away the sins of the world*, John 1. 29. If he hath taken them away, they cannot be *left behind*, either for our guilt or for our punishment; since guilt is nothing else but an obligation to punishment; for that were to say,
He

He hath taken them away , so as to leave them behind , for us to take them away ; which is in effect to deny him to be the *Propitiation for our sins*, against the expresse word of God, *John 2. 2.* and consequently not only against the *benefits* , but also against the *belief* of our own souls: wherefore we dare not deny, That Gods justice is fully satisfied in Christ; and if we dare, we shall not know where to find him any other satisfaction ; for he hath not allowed or appointed any other ; and sure no satisfaction can give him content , but such as himself hath allowed and appointed : And indeed that is the only satisfaction which is adequate to his offended Justice, the satisfaction made by his *Son*, not by the *sinner*, either in doing or in suffering , because there is no proportion betwixt an *infinite Justice*, and a *finite satisfaction* : This considered, may I not be as gross an Ebionite or Cherinthian, by saying there is a necessity of *penal satisfaction*, as if I say, there is a necessity of *legal observations* for the expiation of sin? do not both alike diminish and disparage the efficacy of Christs death? Or may I think that the Church of Christ by using the power of the Keyes in retaining sins, intends

tends to *retain* where Christ *remits*, to wit, in the true Penitent, to the undervaluing of Christs merit in *purchasing* remission of sins, and Gods free grace and mercy in *granting* it, and Gods holy Spirit in *testifying* it : Therefore I must let the satisfaction enjoined by the Church, die with the Penitent, and not be required of him after death, unless I will suppose the Church both able and willing to *bind* where Christ hath *loosed*; For if Christ loose not the sinner *here*, I do not find upon what grounds to believe That he will loose him *hereafter* : So that we see if satisfaction is to be made by the sinner, All must go to Purgatory, and for ought we can prove, tarry there eternally : And so Purgatory will in truth be *Hell*. If satisfaction hath been made by Christ, then none at all can justly go thither : And so Purgatory will in truth be *Nothing*; certain it is, no other satisfaction was given for all the offences of the good Thief, though he were not a Penitent till the hour of his death; and with what colour of Truth can any Divine teach that God will not take this satisfaction (and this alone) for all other Penitents? And yet this (in *Bellarmines* account) is one

of the two supporters of Purgatory; the other is *Venial sins*, which may also be shaken in good time.

In a word, The *Place*, the *Time*, the *Quality of Torment*, the *manner of tormenting*, the *Tormentor*, and the *cause or end* for which souls are said to be tormented in Purgatory are all uncertain; and how can the torment it self be taken for a certainty? For it is not any mans confidence can make that certain, which is invested with so many intrinsical doubts and ambiguities, nor any mans arguments can make that *credible*, which is not *certain*: But besides the uncertainty we meet with in this temporary Torment, which will not suffer us to believe it, we find it casts an uncertainty upon that *eternal Torment* which we confess our selves bound to believe: For as you rightly say *Nothing is more certain amongst Christians then what is de fide, of Divine Faith*: So crave leave to inerr from that saying Nothing is to be affirmed *de fide*, of divine faith among Christians, which is not certain, unless we will labour to overthrow the Certainty of the Christian faith; For to require men to believe an *uncertain* equally with a *certain*, is to invite the

to disbelieve a certainty, since it is not possible they should have one and the same Divine Faith for *uncertainties* and for *certainties*: And therefore to teach men to believe *Purgatory* which is uncertain, is the ready way to make them not believe *Hell*, which is most certain.

Nor is it to be wondered, That *Bellarmines* certainties concerning this doctrine should be so much enfeebled by his own uncertainties concerning the same, no more then it is to be wondered that the certainty of our Christian faith should depend, not upon the *wis* of man, but upon the *word* of God.

7. For this doctrine of *Purgatory* is so far from being taught in the Word of God, that if you should ask those Disciples who have been most and best instructed in the Word, *Have ye received the doctrine of Purgatory since ye believed?* They must answer you, *We have not so much as heard whether there be any Purgatory*; and yet the same men will plainly tell you, *They have heard there is, an holy Ghost and have received him*; though your over-bold *Peltanus* would perswade the world, That *Purgatory* is as expressly taught

in the holy Scriptures, as the Unity of God,
 and yet that is a little more expressly
 taught then the Deity of the Holy Ghost,
 though (•blessed be God) the Scripture
 is very expresse in both these Doctrines :
 But in the whole Book of God there is
 neither in *words* nor in *sense*, neither ex-
 plicitly nor implicitly any such thing as
 your Purgatory, which we cannot say
 concerning any Article of the Christian
 Faith, That the thing we are bound to be-
 lieve is not so much as *really* or *virtually*
 named in all the Holy Bible : For *as it is*
 as truly a precognition in the object of
 faith, as in the subject of any question, by
 that Rule of the Apostle, (if reason will
 not serve) *How shall they believe in him*
of whom they have not heard, and how shall
they hear without a Preacher ? Rom.
 10. 14. We cannot believe what we have
 heard, we cannot hear any supernatural
 truth, unless God preach it; and if he hath
 been the Preacher, we may find the do-
 ctine in his written Word; which the
 most zealous defenders of this your do-
 ctine, durst not assert in former times :
 For a very eminent Schoolman of our
 own Countrey, (*Iohannis Bachanns*, lib.
 4. dist. 45. qu. unica) answers all the
 Texts

Texts that were in his daies commonly alledged out of the Bible to prove Purgatory, which were then but *three*, though since they have swelled into a far greater number.

The first Text was that of 2 *Mac.* 12. To which his answer is, Libri Macchabæorum non sunt de Canone Bibliæ, ut dicit Hieronymus; *The Books of the Macchabees are not of the Canon of the Bible*, as saith Saint *Hierom*: Nor doth your Cardinals new subtilty invalidate this answer, Dico librum Maccha. non esse Canonicum apud Judæos, sed apud Christianos esse, *I say the Books of the Macchabees were not Canonical among the Jews, but they are among the Christians*; For the Christian Church had the Canon of the Old Testament from the Church of the Jews, who not daring to make themselves a Canon, took that which God gave them, and therefore left out the *Macchabees*, because they were not in the Ark, that is to say, not in that Canon which God had given them: Nor hath God given the Christian Church power and authority to make that or any other Book Canonical, which himself hath not made so; for the Text is plain which saith, *To them were*

committed the Oracles of God, Rom. 3. 2. Which words only shew a *Trust of keeping*, not a *power of making* the Oracles of God, either in Jew or Christian.

The second Text then alledged to prove Purgatory, was that of 1 *Cor.* 3. To which his answer is, That the Apostle there speaketh of that fire which shall burn the world at the day of Judgement; therefore that place will not prove such a purging by fire as the Doctors suppose, before the day of Judgement; *Benè probatur Purgatio ista conflagrationis in die judicii, non ista purgatio quam Doctores ponunt ante diem judicii*: Mark his words, He saith the *Doctors*, not the *Apostles*, had been the Teachers of Purgatory. Yet this is the Text your Cardinal most magnifies, (lib. 1. cap. 5.) as fittest to prove both this *fire* and its *fuel*, both Purgatory and Venial sins, though a very learned interpreter of his own Church *Erasmus* had avowed before, that it was not sufficient to prove it either; and in truth in that himself hath confessed it to be one of the *hardest* Texts of all the Scripture, (*unum ex difficillimis*) he hath in effect discredited his own proof; For no Divine may laudably take that Text to
prove

prove an Article of Faith, whose obscurity is fitter to *shew* men their ignorance, then to *remedy* it : For God doth not oblige any man to an impossibility to believe that which he cannot know, or to know that which he cannot understand ; and therefore to say the place is very obscure, and yet to ground an Article of Faith upon it, is in effect to say, There ought to be a *belief* where there is not an *understanding* ; or there ought to be an understanding where the thing is not to be understood : For sure God is not defective in necessities; and therefore if this doctrine had been necessary to salvation, he would not have delivered it so obscurely, as to leave the unlearned under a most irremediable ignorance, which is inconsistent with the *knowledge* of Faith; nor the learned under most inextricable doubts and perplexities, which are incomperible with the *assent* of Faith : So that this text makes no more for the belief of Purgatory, then the former.

The third and last Text then alledged to prove Purgatory, was that of *Mat. 12.* to which the forenamed Author answers, Non sequitur, non remittitur hic neq; in futuro, ergo utrobique est remissio, *Quia*

ex negativis nihil sequitur, sed tantum dicitur ad maiorem gravitatem peccati blasphemiae : *It follow not, because it is said, It shall not be forgiven him neither in this world, nor in the world to come, that forgiveness may be had both here and there; for nothing can follow from meer negatives; But this is only spoken by way of aggravation against the sin of blasphemy.* Thus that judicious man answers this Text, and I think you can scarce shew any of your writers that have excepted against his answers : But the very same answers in *Peter Martyrs* mouth much displease your Cardinal, (lib. 1. cap. 4.) For first he excepts against that part of it, That *the words were spoken by way of aggravation*, and tells us, That by the same reason we may deny Hell it self; and say those other words, [*Go ye cursed into everlasting fire*] were spoken only by way of aggravation : Pray let another add after him, that we may as well deny heaven too, and say that those words in the Creed, *I believe the life everlasting*, were spoken only by way of aggravation, that so if we will not have a Purgatory, we may not have an Heaven, as well as not have an Hell in our Creed : But if you think this in forme too irreligious,

ous, pray think the other so too, which caused it, and you will not approve your Cardinal as the only Master of Gods *Israel*, who is so ready to teach men to turn *Atbeists*, if they will not turn *Papists*. For all the Christian Churches many years *before us*, and most Christian Churches at this day *with us*, have no belief of your Purgatory, and yet firmly believe both Heaven and Hell; For both are alike contained in the same Article, to wit, the life everlasting, which teacheth us to believe this Truth, [*They that have done good shall go into life everlasting, and they that have done evil shall go into everlasting fire*] But we have no third state of those who have neither done good nor evil, but *partly* good, and *partly* evil; *Good* by avoiding mortal sins, or repenting of them; but *evil* by committing venial sins, and not repenting of them: Or *good* by repenting, but *evil* by not satisfying: And we have no third place for this third state of men to go into, a place in which is neither everlasting life by it self, nor everlasting fire by it self; but a strange kind of medly, which is made up partly of *life*, and partly of *fire*, only the life of it is everlasting, but the fire of it is temporary, not

everlasting ; so yon see we may very well deny Purgatory, and yet not so much as doubt of Hell, because that very Article which teacheth us to believe *everlasting fire*, teacheth us not to believe *temporary fire*.

But your Cardinal hath another exception against this exposition, *Exaggeratio non debet esse inepta, qualis est quum fit partitio, & uni membro nihil responder.* *An exaggeration ought not to be improper and unfit, as that is which makes a Partition, and leaves nothing to answer one member of it.* Pray Sir who can imagine, That *Negatives* are capable of a *Partition*, any more then meer *non entities*, and therefore an exaggeration grounded upon negatives, may not be supposed to make a partition, because a *non entity* cannot be supposed to have any parts or members : As if I should say of a confirmed Christian, He is not to be made a Papist or a Turk, what partition is here of Christians into Papists and Turks ?

8. Secondly he excepts against that answer, Nothing can follow from meer Negatives ; As *Philip King of Spain* is not King of *Venice*, therefore some other man is King of *Venice*; it follows not, saith *Peter Martyr*.

Martyr, by good Logick, because it is grounded upon a negative: So here, *It shall not be forgiven him neither in this world, nor in the world to come*; it follows not, *There shall be forgiveness in the world to come*: The Cardinal excepts, saying, *It follows not according to the rules of Logick, but it follows according to the Rules of Prudence, because otherwise we should suppose our Saviour had spoken most unjustly or improperly*; nay (in plain terms) *most foolishly*: *Respondeo non sequi secundum regulas Dialecticorum, id quod inferimus ex verbis Domini, sed tamen sequi secundum regulam Prudentiæ, quia alioqui faceremus Dominum ineptissimè loquutum*. An horrid blasphemy to say the eternal Word spake impertinently, or Wisdom it self spake foolishly, unless we may set up a false consequence to make his words good.

Is not this contrary to the wise mans advice, *Ne dixeris quia ipse me implana-vit; Say not thou He hath caused me err, for he hath no need of the sinfull man*, Eccl. 15. 12. Let an insolent Dogmatist say what he pleaseth; but a conscientious Divine must say, *God needs not my Lye to maintain his Truth, no more then he needs m*

fin to maintain his righteousness : For a consequence without the Rules of Logick is a Lye, since it is a conclusion without premises, an effect without a cause, or a Consequent without an Antecedent, that is a meer nothing, but pretending to be something it is no longer a meer nothing; for it is a Lye, which is worse then nothing. I say, A Consequence without the rules of Logick, is a Lye, and I am forced to say it as a Christian Divine, That I may not *betray* the Truth of Christ, nor *belly* the Church of Christ : For how many Truths doth the Church of Christ teach me to believe, which are Divine Truths only as they are Logical Consequences, whereas it is palpable, A Logical Consequence cannot be a Truth, but an Unlogical Consequence must be a Lye. I will instance but in one; The *Monothelite* who said Christ had but one will, is condemned for an Heretick by the sixt general Council; and yet it is only a Logical Consequence, That Christ had two wills, from this Antecedent, That two compleat rational Natures must have two wills; Whence cometh this Syllogism, Two compleat rational Natures must have two wills : Christ had two compleat rational Natures, (*sc.* the nature

nature of God, and the nature of man)
 Therefore Christ had two wills : Here is
 a Truth inferred by Logical Consequence,
 which hath a Being in it self, and chargeth
 them for Hereticks who deny it, because
 it is a Divine Truth ; whereas such in-
 ferences as are only from *Prudential* not
Logical Consequences, have no being
 save in the fancy of him that makes them,
 and therefore Charges all with Heresie
 that believe them, because they are not
Divine Truths, but only *humane imagina-*
tions : For it is an heresie to believe that
 for a divine Truth, which God hath not
 taught in his Word, neither explicitly nor
 implicitly, neither as a *doctrine*, nor as a
deduction ; neither as a *Theological Prin-*
ciple, nor as a *Logical Conclusion* ; For
 such a belief doth not only set up Fancy,
 or rather Falsity instead of Truth, or man
 instead of God for the author of our
 Faith, but it also disbelieveth that Truth,
 whereof God is the undoubted Author :
 For he which believeth that which God
 hath not taught concerning any Truth
 must needs in some respect not believe
 that which God hath taught concerning
 the same Truth ; as in this particular case
concerning the remission of sins, He that be-
 lieveth

lieveth remissionn of sins in the next
 world which God hath not taught, must
 needs not fully believe remission of sins in
 this world, which God hath taught: For
 what sins are left to be remitted *there*,
 cannot be remitted *here*; so I must not be-
 lieve remission of all sins here (though
 upon never so earnest a repentance, never
 so true a faith) that I may believe the re-
 mission of some sins hereafter: So dan-
 gerous a thing is it for any Divine to set
 up *rules of prudence*, (rather of impru-
 dence) instead of *rules of Logick*, that
 is to say, *Phantastical additions*, instead of
rational deductions; even as dangerous as
 to teach men to believe a *Lye*, instead of
 believing *Truth*; For what is inferred
 from any Text of Scripture by Logical
 consequence, is a Theological conclusion,
 and may not be disbelieved without an
 affront to God the Author of Logick, that
 is, of Reason; But what is inferred with-
 out Logick, is not a Theological conclu-
 sion, but a Phantastical Addition, and may
 not be received by us either *as Christians*,
 because it comes not from God; nor *as*
men, because it comes not by Reason: And
 I think such a conclusion is that of the
 same Cardinals, (lib. 3. de euch. c. 7.)
 Per

Per divinam Potentiam posse ab homine tolli facultatem intelligendi, interim ut maneat Homo; *That by Gods Almighty power may be taken from a man the faculty of understanding, and he may still remain a man*: A Consequence doubtless from the first Article of our belief (I believe in God the Father Almighty) but inferred only by the Rules of this new prudence, not by the Rules of old sound Logick, and therefore to be looked upon as a meer fiction; for it supposeth an Impotency in Omnipotency, as if God could deny himself, working contradiction; and making a man not a man, a reasonable creature not a reasonable creature at the same time and in the same respect: But however this Consequence hath found us out a man fit to believe other such like Consequences; For such Consequences are clearly without Reason, and therefore the man that can believe them, had need be a man without Reason.

9. But it is high time to leave your Cardinal (whom yet I had not traced so far, had it not been to follow your footsteps) and since our Countrey-man could not, his own Countrey-man shall stop his mouth: For Saint *Thomas of Aquine*.

Aguine as good an *Italian* as himself, and a far better Divine, seeth here no remission of sins in the next world, but proveth the contrary both out of Saint *Augustine*, and out of Saint *Chrysostom*, in his Commentary upon this Text, that is, out of the two chiefest Doctors both of the Greek and of the Latine Church: And he sets down Saint *Chrysostoms* exposition with the approbation not only of its *Truth*, but also of its *perspicuity*: *Chrysostomus valdè planè exponit, & dicit, &c.* Saint *Chrysostom* expounds this place very plainly, and saith, That we are here told of a twofold blasphemy, one against the Son of God, calling him a wine-bibber, and for this they had some excuse because of their ignorance; The other against the Spirit of God, calling him *Beelzebub*, and for this they had no excuse, because they were sufficiently instructed in the Scriptures, (that evil spirits could not be cast out by an evil spirit, but by the good Spirit, that is the Spirit of God) and therefore this blasphemy should not be forgiven neither in this world, nor in the world to come, which (saith he) is spoken upon this ground: Because some sins are punished in this world, some in the next, some both in this and that;

The

*The sins punished only in this World, are those of Penitents, (yet your Purgatory will needs punish them, and only them in the next world) The sins punished only in the next world, are those of miscreants of whom it is said, Job 21. 13. In a moment they go down into Hell; But the sin which is punished in this world and in the next, is the sin against the Holy Ghost: Therefore it is said concerning that sin, It shall not be forgiven neither in this world, nor in the world to come, Non quia sit remissio in futuro, sed quia poena erit in futuro, unde sensus est, quod non remittitur quin poenam patiatur in hoc seculo & in futuro, Not because there is any forgiveness in the next world, but because there shall be punishment in the next world; wherefore the meaning is, It shall not be forgiven, but he shall suffer punishment for it, both in this and in the next world: Thus the Angelical Doctor expoundeth this Text, and his Exposition stood good a long time, and was generally received in the Latine Church; for your own *Ferus* hath followed it, saying, Minus dicit, plus significat; vult enim quod non solum in futuro, sed etiam hic punitur tale peccatum: He speaks little, but he signifies much; for his meaning is, That
such*

such a sin is punished not only in the next world, but also in this.

10. Your late *Jesuites* tell us of a remission of the sin, with a reservation of the punishment; but your *old Divines* take *remitting for not punishing*, without which in truth it cannot be remission; For God doth not afford us a less forgiveness, then he doth require us to afford one another, and that is so to forgive the sin, as not once to think of punishing or of revenging it : For indeed to forgive sin, is nothing else in its own nature, but not to reserve it to be punished; and because God punished our Saviour for our sins, it is said, *He made him sin for us*, 2 Cor. 5. 21. For so Christ took our sin upon him, that is to say, not our *Guilt* but our *Punishment*; and he took it upon himself, that he might not leave it upon us; *For he was wounded for our transgressions*, Isa. 53. 5. *He was bruised for our iniquities*; (that is, He was punished, that we might be acquitted) *The chastisement of our peace was upon him*, that is, His chastisement was our Peace) *and with his stripes we are healed*. And blessed be God we are so; for sure it is, we could never be healed with our own stripes; it is his wounds work our cure,
and

and not our own; yet I will not follow Scotus, who to confute them that denyed contingency, did say, *It is pity but such men should be under torments, till they should confess it were possible for them not to be tormented*; I will not say in like manner, *It is pity but they who deny our souls to be healed with our Saviours stripes, should themselves be beaten with many stripes, till they should confess that their own stripes could not heal them*; for then I know they would be under the lash for ever; But I must say, *That it were just with God to put them under such a consuetation*; For they are under a gross denial, not of a *Metaphysical*, but of a *Theological* Truth, and that of such a Truth as hath joyned Gods Mercy and Justice both together in mans salvation, and therefore such a Truth as may not be denied without great uncharitableness to man, and greater unthankfulness to God.

I think few of those men who now most stand upon this new Divinity of remission in the next world to be obtained by our own stripes and others suffrages, because it brings them *so good a market*, would be willing at their deaths to venture their souls upon it, for fear it should
bring

bring them *as bad a remedy*; And I cannot but wonder at your Cardinal, who hath said concerning this Text, *Hinc colligunt Sancti Patres, quædam peccata remitti in futuro seculo, per orationes & suffragia Ecclesiæ, (Bellar. lib. 1. de Purg. cap. 4.) Hence the holy Fathers do gather that some sins are forgiven in the next world, by the prayers and the suffrages of the Church*; for he could not say this, if Saint *Thomas* said true, without putting Saint *Augustine* and Saint *Chrysostom* out of the Catalogue of the Fathers.

11. I know our Country-man *Backet* was swayed by Saint *Augustine* to conclude for Purgatory; but I fear either he mis-applied or mis-understood Saint *Augustine*, or Saint *Augustine* mis-understood himself; For Saint *Augustine* hath most dogmatically determined against it, lib. 13. de Civit. Dei cap. 8. *In requie sunt animæ piorum à corpore separatæ, Impiorum autem pœnas luunt, donec istarum ad æternam vitam, illarum vero ad æternam mortem corpora reviviscant: The souls of the righteous are in rest, of the un-righteous in torment, after they are separated from the flesh, till the bodies of the one shall be raised again to eternal life, the bodies*

dies of the other to eternal death.

12. But he that will not teach *Fancy* instead of *Faith*, must take God for the *Author*, and Gods Church for the *Pillar* and ground of that Truth which he teacheth; else he may chance rove in uncertainties to the worlds end, especially if he shall take *Metaphorical allusions* for *dogmatical conclusions*, and florid *declamations* for solid *determinations*, as Divines now usually are on all sides in their citations out of the Fathers upon any argument, making some of them speak against their own doctrine, to speak for new devices, and in effect to write contradictions, rather then not write for the great *Diana* of these clamorous Ephesians: Therefore I will not here examine the citations of the Fathers; for surely A Christian Divine is bound to teach no other Faith for Christian, then such as hath been manifestly declared in the Word of Christ, and generally and constantly professed by the Catholick Church of Christ: And your Cardinal finds not so much as the word Purgatory in all the Scriptures, nor in any one general Council, till the fourth of *Laterane* under *innocent* the third, above twelve hundred years after Christ, which was as far from

from being Oecumenical, as *Rome* is from being all the Christian world ; and if it had been so , yet hath only furnished us with *Consultations* , not with *Canons* or *Constitutions* , your own *Platina* being my witness, who saith thus in the life of *Innocent* the third, *Venerè multa in consultationem, nec decerni tamen quicquam apertè potuit; Many things were debated, but nothing was openly decreed in this Council*; and I hope you will not say that they passed their decrees in private, or by any underhand dealing; An observation that may weaken some of your other Tenents no less then Purgatory , which you obtrude upon the consciences of men as established by the Canons of this Council, which in truth made no Canons at all, if your own *Platina* be worth belief.

13. Next I meet with your Cardinals Reasons , whereof some do rather *put* , then *prove* this new Article of Faith, (contrary to *Aquinas* , who allows not of Ratio ponens, but only of Ratio probans radicem fidei, par. 1. qu. 32. art. 1. ad 2.) arguing not so much *from* the authority of Gods Word, as *against* it : As particularly that reason (lib. 1. cap. 11.) In-

telligibile

telligibile non est quomodo verbum ocio-
sum ex naturâ suâ dignum sit perpetuo
odio Dei; maneat igitur quædam esse pec-
cata venialia & solâ temporali pœnâ dig-
na; *No man can understand how an idle
word is in its own nature worthy of Gods eter-
nal hatred; therefore let it stand for a Truth,
that some sins are venial, and only worthy of
temporal punishment*: A strange way of
arguing for a Divine, who should not ex-
ercise his Readers *curiosity*, but establish
his *conscience*: Christ saith, That for eve-
ry idle word men shall give account in the
day of Judgement, to make men repent
before hand, even of their least sins, that
judging themselves, they may not be
judged of him; *Bellarmino* saith, It is not
intelligible how a man should be judged
for an idle word, and therefore it must
be taken for such a *picro*, such a little sin
as cannot come into Judgement: An ex-
cellent Doctor sure to *correct* his master
as if he had wanted Truth, and to *corrupt*
his Scholars as if they did not want Re-
pentance.

14. For this Text if rightly urged,
will rather prove no sin venial in its own
nature, but only by Gods mercy: For if
not an idle word is venial, then much less a
greater

greater sin; but not an idle word is venial for that shall be accounted for at the last day, if not repented of before, at least virtually in the contrition, if not actually in the confession: Thus he first makes bold with Gods Justice, proving some sins to be venial, that he may find or make matter for Purgatory, and afterwards he teacheth others to make as bold with Gods Mercy, that he may the better follow his proof; for he telleth us that a man may die a true penitent (for no other hath hopes of Purgatory) and yet die with a resolution of abiding in sin: *Potest quis dum moritur habere voluntatem per gendi in peccato veniali, igitur tale peccatum deleri in morte non potest;* *A man when he dies may have the purpose of continuing in a venial sin, therefore such a sin is not to be abolished by death,* He means a man in the state of grace, for no other is capable of the benefit of his purging flames: So he cares not to pull down repentance, that he may set up Purgatory; whereas sure it more suits with consciences and sound Divinity, to pull down venial sins, to set up repentance: For it is not possible that man should die in the state of true repentance, who dyeth with

with a purpose of retaining any sin in his soul that displeaseth God; for by that very purpose he prefers his own will and pleasure above Gods, and therefore loves not God with all his heart, and consequently is not a *true believer*, because not a *true lover*; and not a *true penitent*, because not a *true believer*: Surely this cannot be a doctrine of *Piety* which teacheth *Impenitency*, since no man now hath hopes of being righteous by his *innocency*, but only by his *repentance*: Nor had Saint *Augustine* such a light esteem of venial sins, if we may believe *Gratian*, Par. 1. dist. 25. cap. 3. For this was his doctrine, Nullum peccatum est adeo veniale, quod non fiat criminale dum placet; *No sin is so venial but it may be made mortal if it please the sinner*; and this it must do if he hath a will and purpose to continue in it: And Consequently, if he die having such a will and purpose, his venial sin is become mortal, and by that means is made fuel for Hell, not for Purgatory; And so venial sin is also in danger of falling, which is the other supporter of this your new building: Ito enim fundamentoposito, quod tollitur satisfactio, & discrimen peccati mortalis à veniali, necessa-

rio sequitur nullum esse Purgatorium: Bell. lib. 1. c. 2. *This foundation being laid, that there is not satisfaction for sin (sc. of our own) and that there is no venial sin, (sc. in it self) it must follow, there can be no Purgatory:* And this foundation may very safely be laid by us, because it is *without* if not *against* the Text, that you have laid the other foundation.

15. I know your Cardinal alledged many more places of the Bible (besides those three formerly mentioned) to prove this new Article of Faith: But there is so much *straining* of the Scripture in his allegations (I will not say *wresting*, because I hope it was not to his destruction) that he comes under that condemnation of the wise man, *There is an exquisite subtilty, and the same is unjust*, Eccles. 19. 25. Men may by their wit and exquisite subtilty make Gods Word seem to say any thing, but it is *unjust* for them so to do, and they must be *unrighteous* in so doing, and had need be very penitent for that unrighteousness: For if we shall give an account for every idle word of our own, much more for endeavouring to make Gods Word partake of our idleness. And indeed Gods Word being to be interpreted
 accor-

according to the analogie of Faith, *Rom.*
 12. 6. it is fitter for *Infidels* then for *Chri-*
stians, to seek after such interpretations
 thereof, as are not agreeable with that
 analogie: But herein your writers are
 partly excusable; for being over-ruled by
 the determination of your Church to set
 up a new Article of Faith, which is not
 reducible to any of those in the Apostles
 Creed, they have been after a sort con-
 strained to interpret the Scriptures ac-
 cording to that new Article lately *made by*
your Church, and not according to the
 Analogie of that Faith which was at
first left by the Apostles; For sure it will
 pose an ordinary understanding, to shew
 how your Purgatory is consistent with
 the *Communion of Saints*, and with the
forgiveness of sins, which are both in that
 Creed, since they cannot be of the Com-
 munion of Saints, who are in a separati-
 on from God, (and perchance under the
 power of the Devil) nor have they ob-
 tained remission of sins, who are still un-
 der torments for them: Nor can I see
 how this doctrine doth agree with that
 which is the very marrow and substance
 of the whole Gospel, to wit, *That we are*
reconciled to God by the death of his Son,

Rom. 5. 10. and That *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them*, 2 Cor. 5. 19. For if there be a punishment reserved, the trespass is imputed; But if there be an actual reconciliation, (as doubtless there is for true Penitents and true Believers) then surely no punishment is reserved, and no future satisfaction is necessary, and so we may fully believe *the remission of sins*, according to our Creed: And no present separation is possible; and so we may as fully believe *the Communion of Saints*: The woman that came behinde our blessed Saviour and touched but the border of his garment, was healed immediately, *Luke 8. 43.* Do not you say, A soul shall come, not *behinde* but *before* him, look him in the face, nay go into his bosom to dwell in him, and he shall again dwell in that soul, and yet it shall not be healed, unless you will recall that of the Psalmist, *Bless the Lord O my soul who forgiveth all thine iniquities, who healeth all thy diseases?* Psalm 103. 3. For what is the disease of the soul but sin, or how is that healed but by forgiveness? How is sin forgiven if it must be satisfied, or how is the soul healed if it must be tormented?

mented ? for sure not *healing* but *wound-*
ing cometh from torment. He that took
 upon him our flesh that he might save us,
 did thereby shew, He more willed our sal-
 vation then our flesh ; and how shall we
 say, He more willeth our punishment then
 our salvation ?

16. But if any will hereafter thus
 abuse the *Word of God*, let him know he
 must likewise abuse the *Prayers of his*
Church, that so the sight of the *one* may
 bring him to the greater detestation of
 the *other* ; Wherefore let him say, Domi-
 ne, non secundum peccata nostra facias
 nobis, i. non secundum mortalia, sed fa-
 cias nobis secundum venialia peccata ;
O Lord deal not with us after our sins, that
 is, deal not with us after our mortal sins,
 but deal with us after our venial sins ;
 Neque secundum iniquitates nostras re-
 tribuas nobis, i. non in inferno, sed in Pur-
 gatorio ; *Neither reward us after our ini-*
quities, That is, reward us not after our
 iniquities in *Hell*, by eternal torments ;
 but reward us after our iniquities in *Pur-*
gatory, by temporal punishment : And if
 he think these too direful deprecations for
 his *Hope*, let him think those other too
 direful interpretations for his *Faith*, which

would make repentance so take away his *mortal*, as to leave behind his *venial* sins, or would so take out *Hell*, as to let in *Purgatory* for his bounden satisfaction.

For our parts, we will do *Gods Word* and *Gods Church* more right, then to fix such *Doctrines* upon his *Word*, or such *Prayers* upon his *Church*: And since the thoughts of our hearts are reputed among our venial sins, we will say, That both God and his Church have taught us how to get those thoughts purged from our souls whiles we live, and not expect their purgation after our death, even by heartily praying in this manner, *Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit*, (not by the operation of an imaginary or unholy fire, which if it come not from Hell, is but *imaginary*; if it come from Hell, is but *unholy*) *that we may perfectly love thee, and worthily magnifie thy holy name*: This we can pray in faith; for *our heavenly Father will give his holy Spirit to them that ask him*, Luk. 11. 13. And that holy Spirit will *purifie our hearts by faith*, Acts 15. 8, 9. τὴν πίστιν καὶ θαυμάσιον τὸ ἔργον αὐτοῦ, Fide purgans corda eorum, *Purging their hearts by Faith*; This is all the Purging of sin mentioned in the Scriptures,

ptures, even a *Purgatory* by *Faith*, not by *Fire*: And this is all the soul needs; for if we may by vertue of this *Purging Spirit*, or *Purifying Faith*, either in our life or at our death, perfectly love God, we may doubtless after our death presently enjoy him; since then as our faith is to be turned into Vision, and our hope into Comprehension, so our Charity is to be turned into Fruition; our love of Christ into the enjoyment of him, & we cannot enjoy him where he is not, but where he is, that is, not in a place far from Heaven, (if at least it be a place at all) but in Heaven, sitting at the right hand of God, making intercession for us.

17. And we had rather trust to his intercession to *keep* us from Purgatory, then to others intercessions to *deliver* us from it: For we are sure their intercessions are nothing worth but by vertue of his intercession; and we are not sure that he doth intercede for souls in Purgatory, for we cannot believe that he doth pray to God, that a fire (we know not whence) should purge those souls, which himself that came down from heaven could not purge; For whatsoever fond Christians may fancy, yet sure Christ himself will

not so undervalue his own most precious blood, and his own most holy Spirit, as to pray that fire may cleanse those souls which his Spirit and blood have not cleansed : And were it possible that such prayers could be made for souls in Purgatory, as Christ would please to intercede withal, yet since it cannot be known how long it is fit for souls to be in Purgatory, no living man can use such prayers in faith of Christs intercession to go along with him to the throne of Grace; But as he may pray for them without Christs intercession, if they be there, so he must pray for them without it, when they shall be gone from thence : For God hath not let us men on earth know *the time* of their deliverance, no more then he hath taught us *the belief* of their captivity : And now by this time I hope you understand what is my aim in making this answer, though you say you did not in making that objection; and will not perswade men hereafter to go to Purgatory, that you may pray for them, when it is so undeniable a Truth, that if they be there, they can have no benefit by your Prayers.

CAP. IV.

*Of the second Commandment, and
against Images.*

1. **P**apists not to be called Catholicks, but false Catholicks, saith their own Cassander. 2. Confession and Absolution in the Church of Rome, both faulty. 3. The Church of England not defective in the practice of Penance, neither for Confession, nor for Contrition. 4. The Church of Rome defective in her Confessional Interrogatories, and consequently in her Penance, for the sins against the second Commandment. 5. No Catholick Divinity either in making the second no Commandment, or in making no sin of Ignorance against it; for All the Decalogue is as necessary to salvation, as all the Creed. 6. An error in fact against a Commandment in the Decalogue, infers an error in faith against its corresponding Article in the Creed. 7. Saint Augustine made bold with the place and order, but not with the power or substance of the second Commandment; He writ much against Images, especially those of the blessed Trinity,

which you now maintain and worship to the great danger of making the scoffers of this age Antitrinitarians, as by denying or concealing the second Commandement, you have made them Antinomians. 8. All Catholick Divines after Saint Augustine have not reckoned the first and second Commandements but as One, (indeed very few or none at all, till Peter Lombard) and might not so reckon them, because it is against essential and accidental Catholicism. 9. Good Church-men did neither joyn the first and second Commandements together, as did the School, nor divide the Tenth into two Commandements; the absurdities of that division. 10. Tis easie for Christians well instructed in the first, to sin out of ignorance against the second Commandement. 11. Christ is not to be worshipped by A Picture, because he is the true God. 12. The Religious worshipping of Saints and Angels, gross Idolatry: For all the elicit Acts of Religion belong only to God, who alone is the object of the first, as Neighbour is the object of the second Table: And tis against the order of Justice to confound the offices of God and Neighbour, and consequentl, the greatest breach of Christian Communion, which is founded upon justice. 13. The Honour of Religion due by
the

the first Table, is unproportionable to any creature, and cannot be given to any but against true Faith, Hope and Charity, and must be the cause of eternal Dissention and Division in Christs Church. 14. Religion orders a man only to God; and that superstition which takes in Saints and Angels is for Babel not for Hierusalem, because it confounds both the work and the Rule of Religion, and is accordingly threatned and punished with confusion. 15. Religious worshipping the Pictures of Saints and Angels is so gross Idolatry, that you dare not let the people know the Commandement which forbids it.

16. Images long kept out of the Churches of Christians. Epiphanius his pulling down a veil with an Image at Anablatha, unjustly (if not unadvisedly) rejected by Bellarmine as a false story. 17. Images kept out of the Religion of Christians, after they were admitted into their Churches: The second Council of Nice opposed and confuted by the Latines, not acknowledged for a General Council by the Greeks, but most of all opposed and confuted by its own egregious falsities, and falsifications discovered from its own Acts, and affirmed by the testimony of Baronius. 18. Interrogatories concerning Image-worship to be put into the Confessionals
of

of the Romish Priests, rather than of the people, for that of the two, they are the greater idolators.

The fourth Exception.

PAR. 2. chap. 3. sect. 2. pag. 193.
 Speaking of us Catholicks, you say,
 ‘The second Commandment is not of so
 ‘great repute with them as to have any
 ‘Interrogatory concerning it. By the se-
 cond Commandment nothing possible
 can be forbidden, but only external Ido-
 latry, as internal is forbidden in the first:
 Which moved Saint *Augustine* quest. 71. in
 Exodum, and all Catholick Divines after,
 to reckon these two but as one. Now in
 those negative words of the first, *Thou*
shalt not have strange gods before me, is ne-
 cessarily and positively included this affir-
 mative, *Thou shalt have me only for thy*
true God; Hence it follows, that it is im-
 possible for Christians, (whatever the
 Jews did) well instructed in the first, to
 offend through ignorance against the se-
 cond: What Interrogatories then are
 needful concerning it? But I know you
 hint at our Pictures and Images of our
 blessed Saviour, and his holy Saints. But
 it

it must first be proved that Jesus Christ is a false God, before the application of our Divine Worship, through his Pictures, unto him, can be convinced of Idolatry : And the same I say proportionably, though in an infinitely inferiour degree, of our Religious worship, through the Pictures of his glorious Servants, Saints and Angels.

The Answer.

1. I spake not of you *Catholicks*, but if I spake of you, it was of you *Papists*, who by your own *Cassander* are not to be called *Catholicks*, but false *Catholicks* : Sunt quidam qui Pontificem Romanum, tantum non Deum faciunt, ejusque auctoritatem non modo supra totam Ecclesiam, sed supra ipsam Scripturam divinam efferunt : Hos non video quò minus *Pseudocatholicos* & *Papistas* appellare possis : (*Cassander de officio pii viri* :) *There are some who make the Pope almost a God, and extoll his authority not only above the whole Church, but also above the holy Scripture : These are to be called Papists and Pseudocatholicks, that is to say, false Catholicks* : Wherefore in the
judge-

judgement of your own *Cassander*, if you will needs be Papists, you cannot be Catholics.

2. But in truth my intent was not so much to speak in condemnation of you *Papists*, as in justification of us *Protestants*; not so much in condemnation of your Church, as in justification of our own: But since you have taken it for a condemnation of your Church, pray consider whether you may not take these particulars for the parts of that condemnation.

First that in your General confession, Confitor Deo omnipotenti, & B. Mariæ semper Virgini, &c. You suppose the blessed Virgin, and the holy Apostles Saint *Peter* and Saint *Paul*, and all the Saints departed, equally present at your Confession with God to hear you, if not equally powerful or merciful with him to forgive you; whereas we who are taught only to say, Omnipotens & clementissime Pater, *Almighty and most merciful Father*, in our general Confession, cannot be under the suspicion, much less under the danger of communicating to the creature either the presence, or power, or mercy of the Creator.

Secondly,

Secondly, That in your particular and private confession, you clog mens consciences with an absolute necessity of confessing every mortal sin, though it be but only in thought: For so saith your *Laterane* Council under *Innocent* the third, (cap. 21.) *Omnia sua peccata fideliter confiteatur, Let him faithfully confess all his sins*: And though that of *Trent* afterwards seem to mitigate the matter (sess. 14. c. 5.) saying, *Nihil aliud exigit Ecclesia à Pœnitentibus quàm ut confiteantur omnia peccata mortalia, quæ post diligentem sui excussionem memoriæ occurrent*; Yet Cardinal *Bellarmino*, whom his fellow Jesuites will certainly follow (and they are now your chiefeest confessors) saith plainly, after a full debate of the cause, *Colligimus hinc necessarium esse confiteri omnia peccata mortalia, etiamsi solâ cogitatione commissa sint* (lib. 3. de Pœnit. cap. 7. § ex his) so that tis to little purpose for your Council to say that tis necessary for the Penitent to confess all the mortal sins he can remember, whiles your Champion, and after him your Confessors, say, tis necessary for him to confess all the mortal sins he hath committed, and spare him not so much as a thought, which

which may easily be a mortal sin, and yet is as easily forgotten as committed; whence it was that your own *Cassander* called your auricular confession *Carnificinam conscientiarum* (in consult. Art. 11.) the wrack of consciences, to torment not to ease them; *For who can tell how oft he offendeth! O cleanse thou me from my secret faults*, said the man after Gods own heart, *Psalms* 19. If none can tell how oft he offendeth in word or deed, much less in thought, who is able to confess all his offences? yet you say, He must confess all, or he can receive pardon of none: And therefore as you leave the horror of that question upon the conscience, *Who can tell how oft he offendeth?* So you take away the comfort of that prayer from it, *O cleanse thou me from my secret faults.*

Thirdly, That in your absolutions you remit the punishments of Purgatory, for all the sins committed against God and man: *Remitto tibi omnes penas Purgatorii propter culpas & offensiones quas contra Deum & proximum tuum commisti*: This was the form of that Absolution which Dr. *Harding* brought over from *Rome* to bestow amongst those of his

his party in this Nation, who would joyn with him in his dis-allegiance against Queen *Elizabeth*; I meddle not with its vanity, in absolving from Punishments which are not in being, or if they were, cannot come under the Churches absolution. I meddle only with its Impiety, that it turneth the gift of God into the instrument of Ungodliness : For no credulous Papist that believes the torments of Purgatory, can stick to do any Villany, if he may be thus absolved for doing it : And it is to be feared that some of your party still heighten their absolutions according to their designs, which is little less then to make the power of God subservient to the malice of the Devil ; and to fill the hearts of men with impiety that they may commit sin, and with impenitency when they have committed it.

3. This and much more might have been said by way of condemning your Church; but I desired only to acquit our own, and to shew that if we would our selves, we might all be sincere and true Penitents, because our Church was not *really* but only *seemingly* defective in the practice of Pennance ; For though she
wracked

wracked no mans conscience, yet she so far instructed all, that not the meanest of her Communicants who were not Hypocrites, could be under the *danger*, and much less under the *guilt* of Impenitency. And I had reason to satisfy my self and others in this point; for it is evident by Saint *John* Baptists first Sermon, Mat. 3. 8, 9. [*Bring forth therefore fruits meet for repentance, and think not to say within your selves, we have Abraham to our Father:*] That it is in vain for any man to boast he hath *Abraham* for his Father, or as we Christians use to speak, He hath the Church of Christ for his Mother, who is not a true Penitent: Nay it is in vain for any Church to boast of her being the daughter of *Abraham*, or the Spouse of Christ, if she follow not his example who first Preached Christ, calling upon all that are of her Baptism, and are associated in her Communion, *To bring forth fruits meet for Repentance.*

And upon this ground did *Lactantius* determine so positively, *That the true Church of Christ was to be known only by the practice of Penance*; Lib. 4. de vera sap. cap. 30. Sed tamen quia singuli quique cætus Hæreticorum, se potissimum Christianos,

Christianos, & suam esse Catholicam Ecclesiam putant, sciendum est illam esse veram, in quâ est Confessio & Pœnitentia, quæ peccata & vulnera quibus subjecta est imbecillitas carnis, salubriter curat; *But because the several Congregations of Hereticks think themselves the best Christians, and each his own Church to be the Catholick Church, we must know That is the true Catholick Church, in which there is Confession and Penance, to take care for the healing of those sins and wounds which the infirmities of the flesh bring upon us: He saith the Catholick Church is to be known by an Healing Confession and an Healing Penance; the same in effect which Saint John Baptist had said before him; I knowing that those words, Confession and Penance, made more noise in your Church then in ours, was willing to examine, whether we had not the same vertue of them amongst us, to heal us, as was amongst you, to heal you, because we had not the same noise of them; And I found we had; For besides the greater censure of Excommunication in the power of the Bishops, and the lesser censure of abstention in the power of all Parochial Priests, enabling and requiring them to deny the Communion*

nion to scandalous sinners, till they had testified their repentance for their sins, I found that every one of us was put under a necessity of censuring and condemning himself, which was the readiest way to bring us all to an ingenuous confession of our sins, and to a serious contrition for them: For being bound in our daily public prayers to hear the Ten Commandments from the mouth of the Priest as from the mouth of God, kneeling upon our knees, and to say at the end of every Commandment, *Lord have mercy upon us*; We could not justly be charged for want of an Healing Confession, (to let pass that at the beginning of our prayers) because no sin but was against some one of Gods Commandments; and we asking mercy for our transgression of every one, did in effect confess our transgressing it: And being also bound to say, *Encline our hearts to keep this Law*, we could not justly be charged for want of an *healing Penance*, because that wholly consisted in the contrition and conversion of the Heart: That Penance most *healing* the soul, which had most *broken* the heart; *A broken and a contrite heart, O God shalt thou not despise*; For this Contrition as it is true Penance,

so it is sufficient for wiping away of all sin from the soul; your own Cardinal not only *asserting* but also *assuring* this for true doctrine, (Bellar. li. 2. de de Pœnit. cap. 15.) Utrum omnia peccata per veram contritionem sive Pœnitentiam deleantur? Resp. Illud autem affirmamus, non ut probabile sed planè ut certum & apud Catholicos exploratum, nullam esse peccatorum multitudinem vel gravitatem, quæ per veram pœnitentiam non expiatur; nam Ezech. 18. & 33. Deus sæpius clamat Nolo mortem Peccatoris, & sine ullâ exceptione veniam pollicetur omnium iniquitatum, si impium serio pœniterit vitæ præteritæ cum emendationis proposito; *Whether all sins are blotted out by true Contrition or Penance? I answer, we affirm this not only as probable, but also as certain and unquestionable amongst Catholics, That there is no multitude or magnitude of sins which is not expiated by true Penance; For God himself, Ezech. 18. & 33. often saies (nay swears) I will not the death of a sinner, and promises forgiveness without exception, of all iniquities whatsoever, if the wicked earnestly repent of his sinful life past, and truly purpose amendment for the time to come; Here you see he*
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takes true Contrition and Penance for one and the same, and saies, That is true Contrition, when the wicked earnestly repents of what is past, and really purposeth amendment for what is to come; We have this earnest Repentance professed and practised in our Church; for we say, *Lord have mercy upon us, and encline our hearts to keep this Law*; And we have also this real purpose of amendment; for after our repenting we say, *And write all these thy Laws in our hearts we beseech thee*; So that having this true Contrition, it cannot be denyed but we have also true Penance amongst us, that is, such a Penance as doth expiate our sins, though never so many and great, heal our wounds, and save our soul: If such an Healing Penance as this, may not be had without an Healing Confession, it is plain we have also an Healing Confession amongst us, because we have this Healing Penance; If it may, tis as plain we need no other Confession, then that we have: I desire not to implead your Church concerning the exercise of Penance, for I see our own wishes it might be restored: But I crave leave to say, That our Church which requireth us to lay open our consciences daily

daily before the searcher of hearts, doth not permit us to conceal any one sin in our confession, nor retain and keep back any one sin from our Penance, but biddeth us follow the example of *David*, saying, *Try me O God, and seek the ground of my heart, prove me and examine my thoughts, look well if there be any way of wickedness in me, and lead me in the way everlasting*, Psalm 139. You cannot say, He concealed any one sin in his Confession, though he had not the Priests Interrogatories; for he desires God to examine and to interrogate him; *Interoga me*, saith your Latine; Nor can you say he retained or kept back any one sin from his Penance, though he had not the Priest for his Penitentiary; for he had God instead of him; *Mark well if there be any way of wickedness in me, and lead me (from that perishing way) into the way everlasting*.

4. I heartily wish I could say the same of your Church, which requireth the people to lay open their consciences before the Priest, That she did not permit the people to conceal any one sin in their Confession, nor retain and keep back any one sin from their Penance: For I am so far from envying for your sakes who
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alone would be thought to sit in *Moses* his Chair, that as he wished all the Lords people were Prophets, so I heartily wish all the Lords people among you were Penitents; for then we should have less perplexity and more piety and peace on both sides then now we have, either within us or without us. But as there is great reason to fear that a late faction among us by putting down the Ten Commandements as they were repeated with our Confession and Penance, hath not only suppressed the practice, but also banished the very thought of Repentance from some men, no less then the desire of Innocency from themselves: so there is great reason to believe, that a late faction among you, by putting no interrogatory upon the second Commandement, and putting all other sins into interrogatories, hath not only suppressed the practice, but also banished the very thought of repentance both in themselves and others, as to all the sins that are generally committed amongst you, against the rule of that Commandement: And surely there may be sins not only of Ignorance, but also of Infirmity and of Presumption committed against the second Commandement, as well

well as against any of the other, *of* which sins there should be a Confession, and *for* which sins there should be a Penance, as well as *of* and *for* the sins against any of the other Commandements: For the second Commandement being as moral as the rest, is as capable of being transgressed as the rest; and why then should your Interrogatories upon the seventh Commandement (in true account, though the sixth in yours,) be so many and gross, as almost to lead even your very Priests into Temptation, and yet so few or none at all, upon the second, as not to lead your people out of it? Si cognovit fœminam in vase naturali vel extra vas, is such a question as may justly come under an interdict; for God plainly forbids all such ribauldry which leads men into sin, Ephes. 5. 3. *Let it not once be named among you as becometh Saints*; And Colos. 3. 8. *aisychologia filthy communication* is to be put out of the mouth, not taken into it, for fear it should pass from the *mouth* into the *heart*; But *si adoravit imaginem*, if he hath fallen down and worshipped an image, is such a question as ought not to be omitted in your Penitential Interrogatories, because God hath forbidden such a

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worship, and hath commanded such a worshipper to repent, and the goodness of God leading him to repentance, (*Rom. 2.4.*) it is the wickedness of man to keep him from it: And truly the practice of your Church doth not lead such a sinner to repentance, but rather doth confirm him in his impenitency: For seeing so many interrogatories upon all the other Commandements, not only for Commisions in thought, word, and deed, but also for Omissions, and seeing none at all upon the second Commandement, he is thereby confirmed that there can be no sin against that Commandement, and so no repentance needful concerning it: By which means he is in danger not to repent truly of any sin; This general Axiome, *He that offends in one point is guilty of all*, being as undenyably true concerning each point of repentance, as concerning each point of obedience; for by the witting and willing neglect of repentance no less then of obedience in any one particular, Gods authority is equally contemned, and Christian Charity is equally violated; And though I doubt not but God graciously accepts of your Peoples unfeigned repentance, because being *cordial* for the
sins

sins they know, it is *effectual* for the sins they know not; yet sure your Priests do not discharge their duties so conscionably as they ought, who keep the people from knowing their sins against the second Commandement; for by that means they do keep some from being true Penitents, & do not take a right course to make any one a true Penitent. Do you think God will forget this his own Commandement in his last sentence, because you are now willing to forget it in your examinations? If not, why should you thus betray the souls committed to your charge, not teaching them to judge themselves, that they may not be condemned of the Lord? For even your method of Confession Printed at *Paris*, 1556. which pretends fully to shew all sins and their remedies, (*in qua peccata & eorum remedia plenissime continentur*) yet quite leaves out the second Commandement; for thus it summs up the Precepts of the Decalogue, *Unum crede Deum, Believe in one God*, for the first; *Ne jures vana per ipsum, Take not his name in vain*, for the second Commandement, and more at large so sets them down in the Titles of the two ensuing Chapters, that we cannot think the

omission of the second Commandement the fault of your *Poetry*, but of your *Divinity*; So you see it was not out of any humour of quarrellsomeness, but meerly out of zeal to godliness, that I hinted the defect of your Confessional Interrogatories.

5. But it seems by you, It is not only the *practice*, but also the *Doctrine* of your Church, That there needs no repentance for any sin against the second Commandement, and you think to justify this doctrine, first by making no second Commandement, and then by making no sin against it: First by making no second Commandement; For you say, *Saint Augustine and all Catholick Divines after, reckon these two but as one.* Secondly by making no sin against the second Commandement, for you say, *It is impossible for Christians well instructed in the first, to offend through ignorance against the second.* I answer first in general, That there is no Catholick Divinity, either in the one, or in the other; either in making the second no Commandement, or in making no sin through ignorance against it: For the Ten Commandements of the Decalogue are no less fundamentals in regard of our

our Charity, then the twelve Articles of the Apostles Creed are fundamentals in regard of our Faith; and it is as Catholick to abolish or confound an Article, as to abolish or confound a Commandment; and you may as well say, there may be no error of ignorance against one of the Articles, as that there may be no sin of ignorance against one of the Commandments: For the Decalogue is *Symbolum agendorum*, as the Creed is *Symbolum credendum*; the one is a short summarie of Duties to be practised, as the other of Truths to be believed; and all the Decalogue is as necessary to salvation as all the Creed; for as he that dis-believes any one Article is in the state of *dannation*, so he that disobeyes any one Command; And as God requires us to know and believe every particular Article, at least in the purpose and preparation of our souls, that we may be saved; so also to know and obey every particular Command, dispensing no more with our *disobedience*, then with our *dis-belief*; and exacting as much our knowledge of, and obedience to his Commands, as our knowledge and our belief of his Promises; both Faith and Obedience must be alike, as to
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the perfection of parts, though neither is or can be as to the perfection of degrees: As our faith is not a true faith able to save, us unless in our desire we perfectly believe all that God hath revealed to us; so our charity is not a true charity able to save us, unless in our desires we perfectly fulfill all that God hath commanded us: For God accepting through Christ the will for the deed both in our believing, and in our obeying, doth so accept us in his Son, as not to deny himself. He takes that for a true faith which saith, *Lord, I believe, help thou my unbelief*; because it desires to believe whatever he hath proposed for the object of faith; He takes that for a true Charity which saith, *We are not able of our selves, as of our selves, to think a good thought*, because it desires to perform whatever he hath proposed as the object of our obedience; *There is his gracious accepting us in his Son*: But he takes not that for a true faith which saith concerning the least title of his revealed Truth, *I will not believe*; for that is to question his being the first Truth; nor that for a true Charity which saith concerning the least title of his imposed Commands, *I will not obey*; for that is to question

stion his being the last or chiefest good ;
There is his not denying himself : God ac-
 cepts us in his Son by taking the will for
 the deed , both in our Faith and in our
 Obedience ; but he denies not himself by
 allowing us to believe or obey according
 to our own wills ; for what we want of
 actual conformity to his will in our
 righteousness , we are bound to make up
 by a potential conformity to his will in
 our repentance ; which is a plain demon-
 stration that God accepts not of *half-*
Christians, either in *believing* or in *obey-*
ing, but will have us put on *All Christ*,
 before he will accept us *in Christ*, ac-
 cording to the Apostles exhortation, *Put*
ye on the Lord Jesus Christ, Rom. 13. 14.
 that is, Put him on no less as your *Lord* to
 be ruled and governed by his commands,
 then as your *Jesus* to be revived by the
 purchase and promise, or to be anointed
 with the joy and gladness of his salvari-
 on ; For a meer speculative knowledge
 of the divine promises can bring no man
 to Christ, without a practical knowledge
 and love of the Divine Commands ; and
 therefore the doctrine of the moral Law
 is as necessary to us Christians, both to be
 known and to be practised , as it was to

the Jews; and consequently whatsoever is propounded in the Decalogue, is so really fundamental in joyning us to Christ the foundation, that as it must be obeyed to keep us from refractoriness, *which separates the will*, so it must be taught to keep us from ignorance and from error, *which separates the understanding* from the blessed Redeemer and lover of our souls. For as the Creed doth teach us to know God in Christ, as he will be known; so the Decalogue doth teach us to worship God in Christ, as he will be worshipped; The same Messias *who came to teach us all things*, hath not only said, *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent*, John 17. 3. but also, *I know that his commandment is life everlasting*, John 12. 50. As his Creed is life eternal which teacheth us to know God in Christ, so his commandment is life eternal which teacheth us to love and obey God in Christ; *I know that his commandment is life everlasting*. If Christ know it, the Christian may not doubt it, much less deny it: And therefore he that denyes or eludes any Commandment in the Decalogue, is in as great danger of damnation,

on, as he that denyes or eludes any Article of the Creed; For a false tenent in matters of obedience against any one Commandement, is an heresie in practicks and destroyes salvation, if it be unrepented, even as a false tenent in matters of Faith against any one Article of the Creed, is an heresie in speculatives: So saith the Apostle, 1 Cor. 6. 9, 10. *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God:* As if the Apostle had said, It is no less damnable to err in the principles of practice, then in those of speculation; therefore he supposeth these also may be Hereticks, saying unto them, *Be not deceived;* For corruption of judgement in duties of life may make an Heretick, as much as in Articles of Faith, especially if it be in any principle or ground of the Law; as he which thinks he may be a Rebel or an Idolator, and yet inherit the Kingdom of God, is as much deceived, as he which denyes the Communion of Saints, and yet

thinks to be saved : For he doth impinge in as fundamental a point, and consequently incurs a most pernicious and damnable heresie : For a Practical truth declared in any Commandement, is a fundamental Truth, and challengeth our knowledge and belief no less then a speculative truth declared in an Article of faith.

6. And therefore *Snarez* doth justly and judiciously except against those who labouring to maintain the Infallibility of your Church, do notwithstanding confess that she may err in *doctrina morum*, but not in *doctrina fidei*, in doctrine of life, but not in doctrine of belief; in matter of fact, but not in matter of faith (Disp. de fide, sec. 7. & 8.) because (saith he) by and from any impious and ungodly decision or determination in duties of life, must needs follow an error in Faith : And so *Bellarmino* himself professeth (lib. 4. de Pont. c. 5.) Si Papa erraret præcipiendo vitia & prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes esse malas, & proinde teneretur errare ; *If the Pope should err so grossly as to command us to do evil, and to eschew that which is good, the Church would be bound to believe that Vices were lawful, and*
Versus

Vertues unlawful, and so consequently would be bound to be in error. We may yet further improve this tenent, and say, That no man can maintain what is false in matter of *fact*, but he must also maintain what is false in matter of *faith*, according to the very same particular in the Creed, which corresponds to that of the Decalogue, wherein he is erroneous; whether the falsity concern his God, or his neighbour, or himself; For as all practicks, so all speculatives are reducible to these three heads, Our God, our neighbour and our selves: As for example, He that explicitly in fact maintains that fornication is lawful, or any sin that is against his own body, doth implicitly in faith deny his own resurrection; and as *in fact*, so also *in faith* doth sin against *himself*: He that maintains any point of faction and disobedience against the fifth Commandement, or any thing of injustice against the rest, doth not only in fact explicitly sin against the *Decalogue*, but also in faith implicitly sin against the *Creed*, in that part of it which concerns his neighbour, that is, The Catholick Church and the Communion of Saints. Lastly, He that maintains any false external worship,

ship, being rather willing to *expunge* or *confound* the second Commandement, then to *obey* it, sins not only in fact but also in faith against his God, and doth in effect expunge that Article out of his Creed, which immediately concerneth the Deity, *I believe in God*: So you see there is no Catholick Divinity in this doctrine, which either makes the second no Commandement, or makes no sin against it: as it is no Catholick Divinity which supposeth our belief in God to be no Article of Faith, or that there may be in Christians no error or heresie against that Article: For your seeming qualification in these words, [*through ignorance*] alters not the case, because the *second* Commandement hath as great an obligation, and as distinct a morality as the *first*, and therefore may be transgressed as many waies as the *first*, that is to say, as well by ignorance as by negligence, infirmity, or presumption; and I suppose you cannot think it for the credit of your Confessional Interrogatories, so to keep men from ignorances, as to let them continue in presumptions: Therefore either say, there may be no sin at all against the *second* Commandement, or do not say,

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What Interrogatories are needful concerning it? For if your Interrogatories do not discover the greater sins, they must discover their own weakness, if not your deceitfulness: & thats my answer in general.

7. Secondly, I answer in particular, That Saint *Augustine* did in the division of the Commandements, reckon the first and second but as One; not that he thought the second comprized in the first (as you seem to intimate) but that from a Trinity of precepts concerning our duty towards God, we might readily acknowledge a Trinity of persons in the Unity of the Godhead; For he neither expunged the second Commandement out of the practical principles of his Religion, nor confounded it with the first, but allowed it to prohibit an external Idolatry in worshipping the Godhead by any Image or representation: For so saith he, (lib. de fide & Symb. cap. 7.) *Simulachrum Dei nefas est Christiano in templo collocare; It is a great sin for a Christian to set up any Image of God in the Church;* which is the very second Commandement changed from a *legal prohibition*, into a *doctrinal conclusion*: Again, (Epist. 119.) *In primo præcepto prohibetur*

betur coli aliqua in figmentis hominum Dei similitudo, non quia non habet imaginem Deus, sed quia nulla imago ejus coli debet, nisi illa quæ hoc est quod ipse; nec ipsa pro illo, sed cum illo; *In the first Commandement, (sc. the second being joyned with it, according to his new method) we are forbidden to worship any Image of God, according to the false inventions of men, not that God hath not an Image, but because no Image of his ought to be worshipped, but only that one substantial Image of him, his begotten Son, who is the same with himself, and to be worshipped as himself: And in his 222. Epistle, Si Trinitas sic est invisibilis, ut nec mente videatur, multo minus de illa hujusmodi opinionem habere debemus, ut eam rebus corporalibus, vel corporalium rerum imaginibus similem esse credamus: If the Trinity be so invisible, as that it is also incomprehensible, we ought not to have so slight an opinion concerning it, as if it were like any corporeal thing, or to think it may be represented by any corporeal images. What could Saint Augustine say more for the second Commandement, and against you, who are now come to represent and worship God the Father under the image of an Old man,*

man, God the Son under the image of a Lamb, and God the holy Ghost under the image of a Dove? If I wrong you in this, you may thank your own *Cajetane*, who saith expressely, *Ecclesiæ Romanæ usus admittit hæc Trinitatis imagines, eaque pinguntur non solum ut ostendantur, sed ut adorentur: (Cajet. in 3. Aqu. qu. 25. art. 3.) The custom of the Roman Church admitteth these images of the Trinity, and they are painted not only that they may be shewed, but also that they may be worshipped: See the vast difference between Saint Augustine and your doctrine concerning the second Commandement; He alloweth it to prohibit both the making and the worshipping any Image of God, either in Trinity or in Unity; you notwithstanding that prohibition, say it is lawful not only to make, but also to worship the images of the Trinity: Doubtless were Saint Augustine now alive, he would again part the second Commandement and divide it from the first, meerly out of hatred to this your most abominable idolatry: For rather then suffer the holy and undivided Trinity to be thus sinfully either represented or worshipped expressely against this second Commandement,*

mandement, He would certainly restore it to its own place, that it might no longer lie hid under the first, but recover its own power, as being much more zealous of *Gods* glory then of his *own*, and therefore such a Divine; as had much rather lose his argument of proving the Trinity from the number of three Commandements in the first Table, then let you lose your Religion by an idolatrous representation and worship of that Trinity expressly against the letter and the end of the second Commandement: Or if you think Saint *Augustine* a greater lover of his own imagination, then of your reformation, which were to make him a *bad Divine*; yet you must believe him a greater lover of *Gods* glory, then of his own imagination; for else you cannot allow him to be a *good Christian*: Therefore that you may not *un-Saint* him, pray *un-sinner* your selves, and allow the second Commandement to have its own force and vertue, wherever you find it, or plead not Saint *Augustine* for your precedent; because he did only make bold with the *place and order*, but not with the *prohibition*, or *power*, or *substance* of that Commandement: And consider seriously, whether

whether your being *Antinomians* in this one Commandement, hath not taught others to be Antinomians in all the rest; and whether your allowing such a gross representation and worship of the most holy, most blessed and most glorious Trinity, hath not much rebated the awfull reverence and serious belief of the holiness, and blessedness, and glory that is in those three persons of the God-head, and consequently be not a ready way to make the scoffers that are come in these last daies, to turn *Antitrinitarians*.

8. But you say, [*All Catholick Divines after Saint Augustine have reckoned these two Commandements but as one.*] I take the boldness to say, *They have not done so*; Nay more, I take the courage to say, *They may not do so*. First I say, *They have not done so*; For, 1. *Sedulius* a Scottish Priest who lived in 430. (ten years after Saint *Augustine*) and writ a Comment upon all Saint *Pauls* Epistles out of *Origene*, Saint *Ambrose*, Saint *Hierom* and Saint *Augustine* (as saith your *Bellarmino*) in his explanation of these words, Eph. 6. 2. *Honour thy Father and Mother, which is the first Commandement with promise*, saith positively out of Saint *Hierom*,
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There was a promise before in the second Commandement ; In secundo mandato repromissionem esse sociatam ; Ait enim non facies tibi Idola : He would not forsake the old division of the Decalogue, received by the Fathers, to follow Saint Augustines new division. 2. Encherius Bishop of Lions in France, in the year 440. in his questions upon the Epistle to the Ephesians, saith concerning the fifth Commandement , Alii vero hoc mandatum, non quarto sed quinto loco, quod & nos probamus , esse confirmant ; Others reckon that not as the fourth , but as the fifth Commandement , of whom we approve ; Tacitely reproving Saint Augustines new division of the Decalogue , but openly approving those who followed the other division before it. 3. Primasius Bishop of Utica in Africa in the year 545. writ a Comment upon all Saint Pauls Epistles, (saith Bellarm.) and upon these words, Eph. 6. 2. which is the first Commandement with promise, gives us this exposition, sc. in secundâ tabulâ quæ ad humanitatem pertinentia præcepta sex numero continebat ; Prima enim tabula propriè Divina officia exigebat ; The fifth Commandement was the first with promise, sc. in the second

cond table, which contains the six precepts, expressing mans duty towards his neighbour; as for the first table, that only declareth mans duty towards his God : See here is an Africane Bishops testimony to prove that Saint *Augustines* new division of the Decalogue, was not yet received in his own Church; for the Africanes above an hundred years after he had made that division, did still reckon but six Commandements in the second Table; whereas if they had made but one of the two first, they must have made two of the last, or else have come short in the number of *Ten* Commandements. 4. *Procopius Gazens* a Catholick Author of the Greek Church, and commended by *Photius*, who writ about the year 560. saith *Bellarmino*, in his Comment upon *Exodus* saith thus, [Non erunt tibi Dii præter me, &c.] Hoc primum est præceptum, secundo sermocinante de idolis & imaginibus : ni enim in hunc modum quis leges distinguat, non poterit in ordinem certum redigere Decalogum ; The second Commandement is that which forbids Idols and Images; for unless we follow this division, we cannot have a right order of the Commandements. 5. *Hesychius* Bishop of Hierusalem,

lem, who lived in the time of Saint *Gregory*, (saith *Bellarmino*) and expounded Saint *Hieroms* Latine Text, then generally received in the Church, in his expositions upon *Leviticus*, sets down a new division of the Commandements, making Two of the first, and putting the second in the place of the third, (which Saint *Augustine* had made a part of the first) and the third in the place of the fourth, that so he might leave out the fourth, (which he thought meerly ceremonial) and yet retain the right number of four Commandements in the first Table. Distinguit tamen quatuor præcepta pertinentia ad Deum, (12^a qu. 100. art. 4. in c.) *Though he left out the fourth Commandement, yet he would not have less then four in the first table, and consequently, could not allow seven in the second; so it is clear that in neither Table he thought himself bound to follow Saint Augustines division of the Ten Commandements.*
 6. *Jonas* Bishop of *Orleans* in *France*, (about eight hundred years after Christ, and full four hundred years after Saint *Augustine*) saith of *Claudius* Bishop of *Turine*, That he took the second Commandement to forbid the making of all Images,
 (*Quum*

(Quum de omni similitudine facienda secundum Decalogi præceptum assumpseris) Which he could not have said, if the second Commandement had been then joyned with the first, according to Saint *Augustines* example; though since it hath had the ill fortune to be *suppressed by it*, or to be *forgotten in it*. This Centurie produced one more famous Writer or Commentator upon the whole Bible, in the Latine Church, namely *Rabanus Maurus* Bishop of *Mentz*, an. 835. and he in his Comment upou *Exodus*, (lib. 2. cap. 12.) hath this Title, Sermo Dei ad populum, Decalogum Legis proferens, *The Sermon of God to the people concerning the Ten words of the Law*; and in the Chapter it self hath these words, Primum ergo mandatum est Non erunt tibi Dii alii præter me; & post hæc sequitur, Non facies tibi sculptrile, neque omnem similitudinem, &c. *The first Commandement is this, Thou shalt have no other Gods but me; and after that follows, Thou shalt not make to thy self any graven image, nor the likeness of any thing, &c.* which he could not have said did follow after the first, if he had found it joyned with the first, and reputed, in the judgement of all Catholick Divines,

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as a part of that Commandement : But I will now pass to the twelfth Centurie, where I meet with *Rupertus Tuitiensis*, who lived about the year 1124. (that is, full seven hundred years after Saint *Augustine*) yet sheweth plainly, That Saint *Augustines* division of the Decalogue, was not then received in the Latine Church ; For in his Comment upon *Exodus* (lib. 3. cap. 31.) he saith, that the first Commandement was, *Thou shalt have no other Gods but me* ; the last, *Thou shalt not cover* ; [*Primum est, Non habebis Deos alienos coram me ; Ultimum, Non concupisces*] whereas if his Church had then followed Saint *Augustines* division or account, he must have said, not *ultimum*, but *duo ultima Non concupisces*, not the last, but the two last are, *Thou shalt not cover* ; For Saint *Augustine* takes *Thou shalt not cover thy neighbours house* for one, and *Thou shalt not cover thy neighbours wife* for another Commandement : But in the first words of the following Chapter he speaks yet more plainly, whereby he that runs may read, he that reads must understand, That in the age wherein he lived, neither was the second Commandement confounded with the first, nor the second

Table augmented in the number of its Commandements : His words at large are these ; speaking of the Commandements in the very beginning of his 32. Chapter , *Quorum primum, Non habebis Deos alienos coram me ; Non facies tibi sculptile, sequens ; sed ultimum est, Non concupisces ; Quatuor ex his dilectioni Dei, sex dilectioni subserviunt proximi : Non habebis Deos alienos coram me ; Non facies tibi sculptile neque omnem similitudinem ; Non assumes nomen Domini Dei tui in vanum ; Memento ut diem sabbatorum sanctifices ; Quatuor ista Dei dilectioni repugnantia prohibendo, locum eidem dilectioni Dei, sermo Dei parare intendit ;* *The first of the Commandements is this, Thou shalt have no other Gods but me ; The next to that is, Thou shalt not make to thy self any graven Image ; and the last of all is, Thou shalt not covet : Four of these set forth our love towards our God, and six our love towards our neighbour ; Thou shalt have no other Gods, Thou shalt not make an image, Thou shalt not take the name of God in vain, and Remember thou keep holy the Sabbath day, by forbidding those four things which are repugnant to the love of God, do intend to prepare amongst us a place for*

for his love : See here he allows four Commandements to treat of the love of God , and the second to be one of those four ; So he admits not of Saint *Augustines* conjunction of the first and second into one ; and he allows six Commandements to treat of the love of our neighbour ; so he admits not of Saint *Augustines* division of the Tenth Commandement into two : And he was of so great a repute for a true Catholick Divine, that *Tritenhemi*us saith of him in his life , Vir in divinis Scripturis spiritu sancto per visionem illustrante, doctissimus : *He was a man instructed in the knowledge of the holy Scriptures, by immediate Visions and Revelations from the Holy Ghost.*

Thus I have surveyed the chiefeſt Catholick Divines till full seven hundred years together after Saint *Augustine*, not only of the Greek and Latine Church, but also of *Great Britane, France, Germany, Africa* and *Hierusa'em*, and not one of them follows Saint *Augustines* division of the Decalogue ; and though the master of the Sentences about the year, 1145. brought the same in request, and the Schoolmen after him; yet *Aquinas* himself (who is most zealous for it) durst not
say

say it was the division of the Decalogue generally received in the Church from Saint *Augustines* daies, for it is his positive determination, *Quod præcepta Decalogi diversimodè à diversis distinguuntur*, (12^a qu. 100. art. 4. in c.) *The Commandements of the Decalogue have been severally distinguished by several men* ; and he instanceth in *Hesychins*, whom I named before. Now Sir, if you consider That the whole Catholick Church did speak by the mouthes of these fore-named Divines for so many Centuries, after Saint *Augustine*, I hope you will say This was an Assertion much sooner to be vented then to be verified, (for indeed never to be verified) That ‘ *All Catholick Divines after Saint Augustine, did reckon the first and second but as one Commandement.*

Having done my poor endeavour to prove *de facto*, That all Catholick Divines after Saint *Augustine* have not reckoned the first and second Commandements but as one; I now come to prove it *de jure*, That they *may not* ; because indeed it is very Uncatholick so to do, as being against essential Catholicism, that is to say, The substance of a Divine Truth taught by God himself: and against Ac-

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cidental Catholicism, that is to say, the Profession of A Divine Truth alwaies taught in the Church of God : And if I prove both these, I hope you will hereafter allow the Commandement an Interrogatory in your Confessions, if not a distinct place in your Catechisms : First I say, it is against essential Catholicism, that is, against the substance of a divine truth taught by God himself ; For the Commandements are called by Gods holy Spirit, *Ten words*, Exod. 34. 28. *Scriptit decem verba*, τὰς δέκα λόγους, say the 70. *He writ the ten words*, whence hath been derived the name Δεκαλογος, which hath ever been the usual appellation in all Christian Churches, to say, The Decalogue or Ten words, for the Ten Commandements : And *Deut.* 4. 13. tis expressly said that God writ these Ten Commandements upon two Tables of stone ; As many words as he writ with his finger, we must read with our eyes, hear with our ears, and obey with our hearts ; and as many words as he writ in each Table, so many must we read, hear, and obey in it, neither more nor less, if we will have our Divinity come from God ; or in vain shall we talk of being Catholicks with his Church, whiles we are Schismaticks from him.

himself ; for the reason why we may not separate from his Church, is because his Church doth not separate from him ; Considering then That God writ these Ten distinct words in Two distinct Tables, it must needs be uncatholick either to make no distinct word of *Gods second word* in the first Table, or to make two distinct words of *Gods last word* in the second Table : For most Catholick is that saying of our blessed Saviour, Mat. 19. 6. *What God hath joyned together, let not man put asunder* ; From whence by the Rule of Conversion emergeth this other, *What God hath put asunder, let not man joyn together* ; The first Proposition will not allow us to divide the Tenth Commandement into two, because God hath made it but one, so we must have but six Commandements in the second Table : The second Proposition will not allow us to make the first and second Commandements into one, because God hath made them two ; and so we must have full four Commandements in the first Table ; For neither fewer words then *four* were written by Gods own hand in the first, nor more then *six* in the second Table ; And the Church of God may not be said to have *power*, may not be thought to have

will, to correct Gods own Hand-writings: For the same God who hath given us *Ten words* in both Tables, hath also given us *four* in the one, and *six* in the other: And doubtless he that telleth the number of the Itars, will not learn of man how to number his own Commandements: Wherefore if our number disagree from his, we shall not only have a false piece of Arithmetick in the *numerus numerans*, in the number numbering; but we shall also have a false piece of Divinity in the *numerus numeratus*, in the number numbered: For we shall call that First which God calls Second, *there is the false Arithmetick*; and we shall make that nothing, which God hath made a Commandement; or make that two, which God hath made but one, *there is the false Divinity*: Therefore as we may not leave Gods own hand-writing to consult with the Church about the number of the Commandements, whether there be Ten or no; so neither may we leave it to consult about the number of the Commandements in each Table, whether three or four in the first; for God hath said *four*; whether six or seven in the second Table; for God hath said *six*; And what God hath made his Determination, the Church of God may

may not make her Consultation; It is the doctrine of your own Casuist, (Reginald. in praxi fori Pœnit. lib. 13. c. 15.) Ut omnia rerum genera ad decem summa reducuntur, sic omnia præcepta moralia ad decem præcipua, quæ Decalogum constituunt, ex quorum etiam distinctione, sicut res ex distinctione summorum generum inter se distinguuntur: *As all things which have a natural being are reduced to the Ten Predicaments: So all things that have a moral being are reduced to the Ten Commandements: And as natural entities are distinguished by the Ten Predicaments, so moral entities are distinguished by the Ten Commandements.* So that the Ten Commandements, are as it were the Ten Predicaments or general heads in Divinity, to which all moral Duties are to be reduced, by which they are to be examined, & from which they are to be Practised: And therefore as he would shew himself no good Logician, who should expunge or confound any one of the ten Predicaments because that were to disturb the order of nature; so he would shew himself no good Divine, who should either expunge or confound any one of the Ten Commandements, because that were to disturb the

order of Grace ; The one would bring *Babel* upon our *natural*, the other upon our *spiritual* inheritance ; The one would confound us in regard of *earth*, the other in regard of *heaven* ; The one would confound us as *men*, the other would confound us as *Christians*, which is infinitely the more dreadful and the more damnable confusion : Therefore we must needs say and believe, That there is a much greater necessity of distinct entities in morals, then in naturals, because there is a much greater necessity that we should exactly know our Duties, then that we should exactly know our estates or habilements ; That we should know our God, then that we should know the world ; And consequently, any true Christian Church which teacheth us in morals, must much more abhor to confound a *commandment*, for fear she should perplex us in our Religion ; then the most careful Tutor, that teacheth us in naturals, can abhor to confound a *Predicament*, for fear he should perplex us in our learning : For there is no such desperate perplexity as that of Conscience, and no such damnable confusion as that of Religion ; and God hath ordained and commanded his Church

Church to *prevent* and to *redress*, not to create or to *continue* either such perplexities or such confusions : And a late faction in your Church, by either expunging or abridging the second Commandement, (for in some Catechisms it is expunged, in others it is abridged, for fear if it were read out all at length, it should either stagger the people by the *plainness* of its *Prohibition*, or else awake and frighten them by the *terribleness* of its *commination*) have brought two great absurdities upon the outward Profession of your Religion, which I may not be ashamed to name, whiles you are not afraid to practise ; First that in this point it is less certain, then was the Religion of the Jews ; for they had no confusion in their principles concerning the outward worship of God, as you have ; and where is confusion, there must be uncertainty. Secondly that in this respect it is more scandalous and offensive, then was sometime the Religion of the Heathen ; For *Numa* would not allow any image to be made of God (saith *Plutarch* in his life) because he was a *mind invisible*, and therefore neither to be represented nor worshipped by any image ; But you will needs both repre-

sent and worship him by images : Why should any Christians do that against the Law of God, which some Heathen would not do against the Law of nature ? For if *the Gentiles which had not the Law, doing by nature the things contained in the Law, were a Law unto themselves, and shewed the work of the Law written in their hearts*, by abstaining from so gross Idolatry : what can be said in excuse of those Christians who have the same Law of nature as fully written in their hearts, and more fully written in the Holy Scriptures, yet will not do by Grace the things contained in the Law, nor shew the work of the Law written in their hearts and in their Bibles, but will needs be a Law unto themselves against the Law of God and nature, that they may be and continue most gross Idolaters ? I could wish with all my soul that the question were impertinently asked, because I fear it cannot be substantially answered ; and if it may stand good without an answer, it will not only be a most harsh question, but also a most heavy accusation.

Secondly, this reckoning the First and Second but as one Commandement, is also against accidental Catholicism, that is

to say, against the Profession of a Divine Truth, universally taught in the Church of God by the Jews and by the Christians, both before and after Saint *Augustine* daies; For the Jews Church, we have the testimony of *Josephus*, who lib. 3. Antiq. cap. 4. hath these words, Διδάσκει ἡμᾶς ὁ πρῶτος λόγος, ὅτι θεὸς ἓστιν ἓς, καὶ τῶτον σέβεται μόνον: ὁ δὲ δευτέρως καλεῖται μηδενὸς εἰκόνα ζωὴ ποιήσαντας προσκυνεῖν. *The first Commandement teacheth us There is but one God, and that we must worship him alone; The second commandeth us not to worship him by any image.*

For the Christian Church, we have generally the Testimony of all the Fathers before Saint *Augustine*, and of all the writers after him, till the Schoolmen; and we have his too, as to the force and virtue of the second Commandement, though not as to the place and order of it. I will cite but some few.

1. *Origene* in his 8. homily upon *Exodus*, speaking of the first and second Commandements, saith, That some would have them both go but for one, but he altogether dislikes their opinion, and thus confutes it; Quod si ita putetur, non complebitur decem numerus mandatorum, &c.

ubi jam erit Decalogi veritas ? If we reconso, we shall not have the full number of Ten Commandements, and where then will be the truth of the Decalogue ?

2. Athanasius in his Synopsis, cap. Εξοδος, Περιέχει δὲ τὸ το Βιβλίον τὰ δὲ κατωμαται, καὶ πρὸ αὐτῶν ταῖς ἐν πλοξὶ δὶ κατωμαται ταύτας. πρὸς τὴν, Εγὼ εἰμι Κύριος ὁ Θεός σου : Δεύτερον, ἢ ποιήσεις σεαυτῷ εἰδωλόν : This Book of Exodus containeth the Statutes or Judgements, and before them all the Ten Commandements in two Tables, whereof this was the first, I am the Lord thy God, &c. This the second, Thou shalt not make to thy self any graven image.

3. Greg. Naz. in his verses, which have this title, ἢ τὸ Μωσέως Δεκάλογος, The Ten Commandements of Moses, sets this for the first Commandement, ἢ γινώσκῃ θεὸν ἄλλοι : Thou shalt not know any other God : and this for the second, ἢ εἰσέσεις ἰ. εἰδωλὸν κατὸν, καὶ ἄπ. οὐκ εἶχονα, Thou shalt not make any vain or breathless image ; I could moreover add Saint Chrysostom, and Epiphanius, and others ; but this was never at all a doubt, much less a Controversie in the Greek Church : Therefore I make haste to the Latines, where I will not insist upon Saint Hierom, because we had his testimony

testimony already in *Sedulius*, but only Saint *Ambrose*, who in his Comment upon the sixth of the *Ephesians*, saith exprestly, *This is the first Commandement, Thou shalt have no other Gods but me; and this the second, Thou shalt not make to thy self any image or likeness*; This is enough to shew the doctrine of the Latine Church, whereof Saint *Hierom* and Saint *Ambrose* were accounted the two first and chiefeſt Doctors; yet to these I will add *Severus Sulpitius*, who in the first Book of his holy History hath these words, *Nos eam (sc. legem Dei) breviter perstringemus; Non erunt (inquit) tibi alii Dii præter me; Non facies tibi Idolum; Non sumes nomen Dei tui in vanum; Sabbathis nullum opus facies, &c.* I will briefly set down the Law of God, *Thou shalt have no other Gods but me, Thou shalt not make to thyself an image or idol, Thou shalt not take the name of the Lord thy God in vain, Thou shalt do no work on the Sabbath daies, &c.* This man undertaking to set down the Decalogue, sets down those four Commandements distinctly as belonging to the first Table: And though the Schoolmen in process of time had generally followed Saint *Augustine*, joyning the

the first and second Commandements in one, yet the other Divines had not generally followed the Schoolmen, till of very late years, if we may believe *Polydore Virgil*, (an Author that writ in the daies of our King *Henry* the eight) For in his fifth Book *de Invent. rerum*, and ninth Chapter, he hath these remarkable words, Si vis ad vitam ingredi, serva mandata, quorum capita hæc sunt, Unum Deum colito ; Nullius animalis effigiem colito ; Per Dei nomen haud frustra dejerabis ; Festos dies pie & rite celebrato ; Parentes venerare ; Hominem ne occideris ; Adulterium fuge ; Furtum non feceris : Nihil alienum concupiveris , nec falsum dixeris testimonium : *If thou wilt enter into life, keep the Commandements, the Heads whereof are these, Worship one God ; Worship not the image of any creature, (mark he puts these for two several heads of the Decalogue, and not the one as it were the tail of the other) Swear not vainly by the name of God ; Observe the Festivals piously and righteously ; Honour your parents ; Kill no man ; Fly adultery ; Steal not ; Covet nothing that belongs to another ; Bear no false witness ; He is so far from dividing the Tenth Commandement, that he puts the*

the ninth after it, whereby to keep others from dividing it; for it is palpble himself took *Nihil alienum concupiveris*, but for one Commandement: And he saith so plainly, *That these were the heads of the Commandements*; that nothing could be said more plainly, to shew That though the School did use a liberty in *Disputing*; yet the Church did not use a liberty in *Dogmatizing* against the Ten Commandements, as they had been taught and delivered by God himself.

9. But that generally all good Churchmen did even at that time in their method of Preaching (of which he there speaketh) part the first and second Commandements, and did not part the tenth; for he that saith, Covet nothing that belongs to another, sets down but one universal negative concerning all coveting; And an universal negative may no more be divided into particulars, then it may be limited; for its division, will at last prove its limitation; and so an universal will be turned into a particular, and Gods Negative will be made mans Affirmative; as for example, Thou shalt covet nothing of thy neighbours, may be made, Thou shalt covet something of thy neighbours;
for

for the enumeration of all the prohibited particulars in an universal negative being impossible, to particularize in some few only as prohibited, is in effect to leave those which are not particularized or enumerated out of the Prohibition; and therefore we may not think those particulars which are set down in the Tenth Commandement, to be set there by way of *enumeration*, as if they were *All*, but only by way of *instance* or *exposition*, as being the *most notorious*; And consequently one and the same Prohibition, *Thou shalt not covet*, must be extended to them All alike, and then pass from those particulars till it come to this universal, *Nor anything that is his*; So that this is in truth the Tenth Commandement, *Thou shalt not covet any thing that is thy neighbours*; for we cannot make it an universal Negative, unless we suppose it But one universal Prohibition, concerning all manner of concupiscence, forbidding internally the first motions and affections thereof, and the consent to either; externally, the leud significations or expressions, and much more the completion and custom of concupiscence; All these are alike forbidden in the Tenth Commandement,

ment, by one & the same universal Prohibition; And if it be but one Prohibition, it cannot be two Precepts; and if it be two Precepts, it cannot be one Prohibition, & so it must come from an universal negative, forbidding all concupiscence to be a particular negative, forbidding some concupiscence, and consequently licencing that which it hath not forbidden.

10. I have hitherto examined your assertion, *'That all Catholick Divines after Saint Augustine did reckon the first and second Commandement but as one;* I now come to examine your Divinity built upon it, and first that Position, *'It is impossible for Christians (whatever the Jews did) well instructed in the First, to offend through ignorance against the second Commandement;* You might as well have said, It is impossible for Christians well instructed, to sin through ignorance; for you allow the instruction of the first to reach to the second, or you allow no second Commandement; so the instruction and the ignorance both concern the same thing. I answer, 1. God thought it not impossible; for he hath given the second Commandement no less to Christians then to Jews, since we find it not only

re-inforced, but also even repeated in the New Testament, 1 John 5. 21. *Little children, keep yourselves from Idols ; q. d. If you will keep your selves Gods children, and in his Communion, you must keep your selves from idols or images in his external worship : For to use idols or images (εἰδωλα in Greek being translated by your own Vulgar Interpreter, simulacra in Latine) as a part of the worship of the true God, is to communicate with those who did worship false Gods, that is, with the Heathen, who worshipped their false Gods, (or rather Devils) by Idols and Images : The same is Saint Pauls doctrine, 1 Cor. 10. That the Israelites who did eat of the sacrifices, were partakers of the Altar, v. 18. that is, by eating of the sacrifices, did shew their Communion in the Mosaical rites and ceremonies ; from whence he inferrs this conclusion, That for any man to eat things offered unto Idols, is to communicate with Idolators in their idolatry, and that is no less then to forsake the Communion of God, and to have Communion with Devils, v. 20, 21. And I hope you will say there is little reason and less Religion, for any Divine to averr, That Christians may not indeed*

indeed communicate in things offered unto Idols, but yet they may communicate in the Idols themselves, without being Idolaters; that is, without breaking Communion with God, or beginning Communion with Devils: For if they be Idolaters, they must do both; and they may be Idolaters not only by committing Idolatry, but also by communicating in it: Therefore as God had before said to the Jews, [*You shall make you no Idols nor image to bow down to it, for I am the Lord,* Levit. 26. 1.] So after that he said also to the Christians, *Wherefore my Beloved, flee from Idolatry,* 1 Cor. 10. 14. and used the same reason as before, but much more fully explained; for as he said to the Jew, *I am the Lord*; so he said to the Christian, *Ye cannot drink the cup of the Lord and the cup of Devils; ye cannot be partakers of the Lord's Table, and of the table of Devils;* as if he had said, Unless you will forsake my Communion who am *your Lord*, and unless you will needs communicate with Devils who are *mine enemies*, you must abstain from this and all other idolatrous rites and ceremonies in my worship, which have been used by the Heathen in their worship, and particularly from
Idols,

Idols, for I will not be worshipped by you as the Devil was worshipped by them, *with Idols or Images*; This is the general reason which God himself gives of the Prohibition, *For I the Lord thy God am a jealous God*; and this reason without doubt did not then more concern the *Jew*, then it doth now concern the *Christian*; for God is now as jealous of his Honour and Worship, as he was then, and hath as great cause for his jealousy. 2. We ought to follow God, and think it both possible and easie for Christians well instructed in the first, to offend through ignorance against the second Commandement: For the second Commandement hath its own peculiar and distinct moralitie from the first, not only that it prohibiteth *external*, when the first prohibiteth *internal* Idolatry, (as you acknowledge) but also because the first treateth of the *Object*, the second of the *Manner* of our religious worship, and therefore is as liable to be transgressed through ignorance, as the first; according to Saint *Johns* rule, *Ἀμαρτία ἐστὶν ἁνομία*, *Sin is the transgression of the Law*; 1 John 3. 4. Therefore you must deny the *Nómos*, or not deny the *Ἀνομία*, you must

must deny the second Commandement to be a Law, or not deny but you may transgress it as far as you may transgress any other Law : And consequently unless you will pass your *index expurgatorius* upon Gods hand-writing as you have upon *mans*, and come with your *deletur* upon his *Commandements*, as you have upon *their Books*, you may not think to persuade Christians, That it is impossible for them to sin through ignorance against the second Commandement ; For the Text is plain which saith to Christians well instructed in the first Commandement, *Neither be ye Idolators as were some of them*, 1 Cor. 10. 7. speaking not at all of internal, but only of external idolatry, and speaking to no purpose, if the Knowledge of the *one* were inconsistent with the Ignorance of the *other* : But the contrary is here proved. For the Jews believed in one God, calling him *Jehovah* according to the first Commandement, (*To morrow is a feast to Jehovah*, *Exod.* 30. 5.) yet are called Idolators, because they worshipped that God by a molten image, against the second Commandement ; Now if those Jews were ignorant Idolators who said to an Image, *These be thy Gods O Israel*,

Israel, which brought thee up out of the Land of Egypt; How are not those Christians ignorant Idolators, who say to a piece of wood, *Thou hast redeemed us, Thou hast reconciled us unto God?* Neither perchance to be called Idolators through ignorance against the first Commandement, in the *undue object of worship*, for that was God; yet both alike gross Idolators against the second Commandement, (either through ignorance or through presumption; and my charity bids me say through ignorance) in the *undue manner of worshipping*; for God will not be worshipped by any Image or Representation.

II. But that brings me upon your second position, which concerns *the worshipping of our blessed Saviour by his picture*; and I think that also very false and dangerous Divinity, both in the speculation and in the practice, both to be taught and to be followed; For surely we Christians may not worship our Saviour Christ by any Image, because *as Christians*, we believe him to be *God of God, light of light, very God of very God, begotten not made, being of one substance with the Father by whom all things were made*; and we cannot deny but *as God* he forbids himself

self to be worshipped by pictures or images: So that here I may justly retort your own argument against you ; For you in effect say , That because Jesus Christ is the true God, therefore he may be worshipped by an image : But it is quite contrary ; for therefore he may not be worshipped by an Image, because he is the true God : Or to set it down in your own words, [*‘ It must first be proved that Jesus Christ is a false God, before the application of our divine worship through his pictures unto him can be convinced of Idolatry ’*] For because Jesus Christ is without controversie the true, not a false God ; therefore the application of divine worship through a picture unto him, is idolatry ; for it is the true God which forbids himself to be worshipped by an image ; for it is the true God which being an infinite, eternal, incorruptible Spirit, ought not, cannot either be represented or worshipped by a finite, a momentary, a corruptible Image ; and this himself hath taught us saying, *For I the Lord*, there is his Omnipotency ; *Thy God*, there is his All-sufficiency ; do not you then think he may be described by a picture the workmanship of your hands,

for

for that is to think him neither omnipotent nor all-sufficient ; Do not you think he may be worshipped through a picture which himself hath so expressly forbidden; for that is in effect to deny him to be your Sovereign Lord. For if he be the Lord, ascribe unto him that worship and honour which himself hath commanded, not that which himself hath forbidden, because you cannot ascribe unto the Lord the honour due unto his *Name*, whiles you do not ascribe unto him the honour due unto his *Nature*; that is, the honour of being the Lord : For this is to say unto him, *Lord, Lord*, according to the letter of the first Commandement, whiles by your breaches of the second, you force him to say unto you, *I know you not, depart from me ye workers of iniquity*; so far is it from Truth, That Christians well instructed in the first, cannot through ignorance offend against the second Commandement; yet I will strive to make it true for truths sake, by annexing to it this supposition, *if they exactly follow the instructions given them in the first Commandement*; for then clearly they will know God too well either to worship him by an image, or to worship any image instead

stead of him ; But now this your own assertion , like a rebellious subject, will take up arms against you ; for by the Rule of Logick, which proceeds from the ever-
 sion of the Consequent , to the ever-
 sion of the Antecedent, it may be proved that notwithstanding all your great boasts of being so well instructed in the *first* Com-
 mandement, you have not well *received*, or not well *followed* those instructions, be-
 cause you have not rightly received and followed the prohibition of the *second* ; For if the first Commandement were in truth rightly understood and obeyed amongst you, according to your own ne-
 gative , *Thou shalt not have strange Gods before me* ; and according to your own affirmative , *Thou shalt have me only for thy true God* , you would not be so zealous as you are , to bestow religious worship upon your petty Deities , for that is to have strange Gods , not him only for your God ; nor would you be so ready to represent or worship the eternal Deitie through a picture ; for that is not to have him for the true God ; since undeniable is that of the Apostle , *God that made the world and all things therein , seeing that he is Lord of heaven and earth, dwelleth not in Temples*

Temples made with hands, Acts 17. 24. And if not in *Temples*, then sure not in *Images* made with hands, yet take away this crude and carnal thought, that the Creator is like the creature, to be confined or comprehended in his dwelling, which is against the very light of nature, and much more against the light of grace, and you will not easily be Idolators either in worshipping him by an Image, or in worshipping an image instead of him: So that from your not honoring God rightly according to the Prohibition of the second, we have reason to fear you do not honour him rightly according to the instruction of the first Commandement: For even *Damascene* himself though a great admirer of other Images, yet allows not any to make the Image of God; but saith, (lib. 4. de Orthod. fide, c. 16.) Τὸ ἀοράτου καὶ ἀσώματου, καὶ ἀπεριγραπτῆς, καὶ ἀκινήτου Θεοῦ τίς δύναται ποιεῖν εἰκόνα; Παρεχούσης τῶν αὐτοῦ ἀκροῦ καὶ ἀσχετῶς σχηματίζεν τὸ Θεόν; *Who can make a representation of the invisible, incorporeal God, which can neither be described nor defined? it is then the height of madness and of wickedness, to make any form or picture of the Deity*: Therefore Christ as God, is not

to be represented, much less worshipped by a picture, and consequently your application of divine worship through his pictures, unto him, may easily be convinced of Idolatry.

12. I next come to your third position, which concerns the worshipping of Saints and Angels, for they are to be Religiously worshipped before their pictures; and if not they, then not their pictures; since therefore all moral duties (that are performed without us) are reduced by our blessed Saviour to these two Heads, *Thou shalt love the Lord thy God with all thy heart*; and *Thou shalt love thy neighbour as thy self*, (Saint Mat. 22.) I ask, To which of these two you will reduce your Religious worshipping of Saints and Angels? If to the first, say there is more then one God, and you can love more then one God with all your heart: If to the second, do not talk of a Religious worship; for no man yet ever worshipped *himself* with a Religious worship, and you are to love your neighbour but *as your self*, not as your God; For since God hath called All but himself your neighbour, how can you call Any but himself your God, whiles you wor-
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ship him as your God by a Religious worship ? Can you think that *Job* did not intend that of every other creature whatsoever, which he spake of the Sun & Moon, (because the Heathen bestowed their Religious worship on them, as not knowing any creature more glorious then them, for they knew nothing of the Angels, or glorified Saints) *If mine heart hath been secretly enticed, or my mouth hath kissed my hand, This also were an iniquity to be punished by the Judge ;* Hebr. עֵין פְּלִילִי Iniquitas judicans vel judicialis, & digna quæ à Judice puniatur, an iniquity to be punished by the Judge of quick and dead, since it is a Judged Case in his own Court, (since he himself hath judged it to be an iniquity) *For I should have denied the God that is above ;* Here is the Religious worship, which calleth the creature the Creator, for so saith *Jarchi* לְשֵׁם וְלִירַח לֵאמֹר אֱלֹהֵיהֶם *If I have worshipped the Sun or Moon, saying they are Gods ;* And here is the iniquity that cannot escape Judgement ; for this calling the creature the Creator, is to deny the God that is above ; so saith *Exra*, *I should have denied the God that is above ;* The meaning is,

is, **שהוא למצלה מהמאורות** *The God that is above these two great lights*; The Hebrew words will yet bear another interpretation, **כי כחשתי לאל ממעל** *For I should have lyed against the God above*; Hence Idolatry is called *mendacium perniciosum*, a *pernicious lye*, by your own *Reginaldus*; Scandalous to men, injurious to God, directly against the honour due unto him, which is not communicable to any but to himself, (*Regin. lib. 16. cap. 14. sec. 3.*) Idolatry is therefore called a *Lye* in *Job*, a *pernicious lye* in *Reginaldus*; because it communicates that honour to the creature, which is due only to the Creator: And according to this Principle, The Religious worship of Saints and Angels must be called Idolatry: For to worship them Religiously, is to Communicate to them the honour of God, it is to say they are Gods: And to say they are Gods, is to lye both to God and man; for it is to deny the God that is *above them*, and to deceive the men that are *amongst us*: For it is vain here to talk of inferiour degrees of worship, since *Magis & minus non variat speciem*; if it be Religious worship properly so called, the least degree of it is Religious worship,

and the greatest degree of it is no more ;
 Therefore we say, That Religious wor-
 ship in what degree soever, is to be given
 only to God , because he alone is the ob-
 ject of Religion : For Religion, though
 it command and govern such acts as pass
 from man to man, or from man to God ,
 yet it doth not of it self produce or excite
 any act but only such as hath God for its
 immediate object : And therefore all the
 elicit and proper acts of Religion , such
 as flow from its own nature, are reducible
 to some of the four Commandements in
 the first Table, which concern God only,
 as appears in that his name alone is used in
 every one of them : And therefore to
 bestow any act of Religion upon any
 other then upon God alone, is to set up
 both a God and a Religion neither re-
 vealed nor commanded in the first Table,
 and consequently not of *God's* , but of
our own making ; Nay it is to fetch a God
 out of the *second* Table, to bestow upon
 him the Duties enjoined in the *first* ; It is
 to borrow an *Object* from the second
 Table, to exercise the *Acts* of the first :
 For the whole Decalogue knows no other
 object but only *God* or *neighbour* ; and these
 are so distinct, That what is neighbour ,
 cannot

cannot be God ; what is God, cannot be neighbour ; And the Acts concerning these are as distinct as the Objects ; for all the Acts commanded or forbidden in the first Table concern our God ; All the Acts commanded or forbidden in the second Table, concern our neighbour ; and tis equally absurd, to apply to neighbour the Duties belonging to God, as Glory or Worship ; and to apply to God the Duties belonging to neighbour, as relief or maintenance : This is the Divinity God himself hath taught ; for it is the plain undoubted sense of his Commandements ; and this is the Divinity Gods Church hath learned and professed ; for thus she understood his sense, as saith *Lactantius*, (lib. 6. cap. 10.) *Primum Justitiæ officium est conjungi cum Deo, secundum cum homine; sed illud primum Religio dicitur, Hoc secundum misericordia vel humanitas nominatur ; The first office of Justice is to unite man to God ; The second to unite man to man, or to his neighbour : The first office is called Religion, the second is called Humanity* : And therefore it is against the very order of Justice to confound these offices ; For as *Humanity* cannot extend to God, so *Religion* cannot extend to neighbour :

bour : Wherefore since all Communion is founded in Justice, those who most confound the offices of Justice, are the greatest enemies and opposers of true Christian Communion; and consequently, They who worship Saints and Angels, are the greatest *Schismaticks*, because they most confound the Offices of Justice, doing to *neighbour* those offices which belong to *God*, and not doing to *God* those offices which belong to him; For he that renders to *Cesar* Gods due, doth for that cause not render to *God* his own due: And accordingly these two are disjoyned and divided as two distinct offices of Justice by Gods own eternal Wisdom and Truth; and therefore may not be confounded without mans unsufferable folly and mistake; for so saith our blessed Saviour, Mat. 22. 21. *Render unto Cæsar the things which are Cæsars*; there's the Debt of Justice belonging to Humanity: *And unto God the things that are Gods*; there's the Debt of Justice belonging to Religion. *Cesar* must have his *own*, but he may not have *Gods Tribute*: The noblest creature that is either in Heaven or in Earth, may not have the Creators due: Since therefore Religion is the Creators due, as Humanity

manity is the creatures , (according to *Lactantius*) Gods most glorious Servants , Saints and Angels , may not be sharers with their Master in his due , that is to say in the offices of Religion , though in never so inferiour a degree , because they cannot be Gods , though in never so inferiour a degree : But they may only be sharers with their fellow-servants or creatures , in the offices of Humanity , whether double or treble , or (if you will) centuple sharers , it matters not , according to their several degrees of glory and of excellency : And this was so clear a Truth in our Saviours daies , that it is said concerning the disciples of the Pharisees and the Herodians , *when they heard these words they marvelled , and left him , and went their way , (v. 22.)* And it is still so clear (notwithstanding the many sophistical distinctions whereby some of late have clouded it) that if any man now will needs reply against it , he must be more refractory then those Pharisees or Herodians , and fall under Saint *Pauls* reproof , *Nay but O man , who art thou that repliest against God ?* Rom. 9. 20. For God the Father in his Law , God the Son in his Gospel , and God the Holy Ghost

the Pen-man both of Law and Gospel, hath so determined, That the offices of Justice may not be confounded; but those which belong to Religion must be reserved by themselves for God alone; none of them all bestowed upon our neighbour; he is capable only of those offices which belong to *Humanity*; but of none of those which belong to *Religion*: Therefore your words, ['*And the same I say proportionably, though in an infinitely inferior degree of our Religions worship of his glorious Servants, Saints and Angels*] are not to be justified, though you should say them to the worlds end; For there is no proportion betwixt the creature and the Creator, and consequently you may not say the same thing, or talk of the same worship proportionably concerning them.

13. The Honour of *Humanity* or of the *second Table*, due from the fifth Commandement, though in the highest degree of proportion, being infinitely below the Creator; and the honour of *Religion* or of the *first Table*, due from the four first Commandements, though in the lowest degree, being infinitely above the creature; For that honour is internally in the
under-

understanding an apprehension or belief of an infinite excellency; in the will, a subjection or submission to it; there's the duty of the first Commandement: The same honour is externally in the gesture an adoration, in the speech a profession, in the deed a publick and solemn Homage made to the same infinite excellency; there's the duty of the three other Commandements in the first Table: Wherefore you must place your degrees of proportion, not in religious worship, to make an inferiour degree of that, but in civil worship to make a superiour degree of that *for Gods glorious servants*, unless you will serve them instead of God to the dishonour of their Lord, and to the despight of his Commandements. I would not speak so positively, were this Divinity of yesterday; but you see *Lactantius* shews it was of old in the Catholick Church: And the Angelical Doctor shews the same; for notwithstanding the Practice of the Church was corrupted in his daies, yet this Doctrine, this Divinity was not corrupted: For this we find was his determination, 12^a qu. 100. art. 5. in c. Sicut præcepta Legis humanæ ordinant hominem ad quandam communitatem hu-

manam : Ita præcepta legis divinæ ordi-
nant hominem ad quandam communita-
tem seu rempublicam hominum sub Deo;
Ad hoc autem quod aliquis in aliquâ com-
munitate benè commoratur , duo requi-
runtur : Quorum primum est ut benè se
habeat ad eum qui præest communitati ;
aliud autem est ut benè se habeat ad alios
communitatis confocios & comparticipes;
oportet igitur quòd in lege divinâ primò
ferantur quædam præcepta ordinantia
hominem ad Deum , & inde alia quædam
præcepta ordinantia hominem ad alios
proximos simul convenientes sub Deo.

*As the precepts of humane Laws do order
men to a Communion or Common wealth
amongst themselves ; so the Precepts of di-
vine laws do order men to a Communion or
Common-wealth under God ; Now that a
man may be fit to live in any Communion ,
two things are required ; The first is that he
behave himself well towards the Head of
that Communion ; the next that he behave
himself well towards his fellow-members and
co-partners in it : Accordingly in the Di-
vine Law, first we meet with precepts teach-
ing a man his duty towards his God ; after
these we meet with other precepts teaching
him his duty towards his neighbours, who to-
gether*

gether with himself do live under the government of that same God : Nothing can be spoken either more *plainly* or more *punctually*, to shew that the Decalogue, as the Rule of Justice, is the ground of Christian Communion ; That whosoever desires to be of that Communion, must first learn his Duty towards his God the Head of it ; then his duty towards his neighbours, his fellow-members in it : That these Duties are as distinct as their objects, taught in two several distinct orders of precepts, some concerning God, others concerning his neighbours : And that all save God alone are to be accounted as his neighbours in this Communion, as all living with himself under one and the same Head, which is God : From which premises we may well infer this conclusion, That what Duty belongs to the Head only, may not be practised towards any of the members, without a confusion of Gods Order, a violation of Gods Law, and an invasion of Gods Right, which must needs be highly displeasing to all the true members of this Communion, whether in heaven or in earth, who all agree in nothing more than in honouring their Head ; and there-

therefore cannot but detest whatsoever shall tend to his dishonour ; for since himself hath said, *I am the Lord, that is my name, and my glory will I not give to another*, Isa. 42. 8. we may be *ashamed*, must be *afraid* of giving that Glory to Saints and Angels, which God will not part withall ; for if he deny the gift, how dare we give ? that's to give in sin ; *there's reason for our fear* : If he will not give it, they will not take it ; that's to give in vain ; *there's reason for our shame* : For as in mens *natural*, so in Christs *mystical* Body, all the members alike are made to serve the Head ; and in order to the Head it is that they serve one another ; So that there is not one member, which will not neglect to serve it self, and much more its fellow-member, when it should serve its Head : Let God but have the same privilege among Christians (as without doubt he hath the same right ; for they are that body whereof he is the Head) and no man will hereafter so *misplace* his devotion, so *mispend* his time, so *mistake* himself, as to be worshipping of an Angel or a Saint, whiles he should be worshipping of God : I will not ask, With what faith I can say, I believe in an Angel,

Angel, instead of I believe in God ; or to
 which Article of the Creed this Religi-
 ous worship (as you call it) is reducible,
 that it may be done in faith , (though
 what is not of faith is sin ; more then ex-
 ceeding sinful in our Prayers) for in that
 I have proved this worship cannot be
without folly , I have sufficiently proved it
 cannot be *with faith* ; Nor will I ask how
 it is agreeable with our Lords most holy
 Prayer (the pattern of all sound prayers)
 for me to say *Our Brother* , instead of *Our*
Father which art in heaven ; (though if I
 pray out of Christs Communion , who
 will not , cannot joyn with me in saying
Our Brother , but will and doth joyn with
 me in saying , *Our Father* , I cannot pray
 in hope , because I must also pray without
 Christs Intercession , through which alone
 God heareth my prayers) for having
 proved that this worship cannot be *with*
faith , I need not prove it must be *without*
hope : I only ask , How this worship can
 be with Charity ; I mean that Charity
 which hath God only for its immediate
 object , since Faith , Hope and Charity are
 three Theological vertues no less insepa-
 rable from themselves , then they ought to
 be inseparable from our souls : And if
 this

this worship may not be with Gods Charity, why should my Charity be with this worship ? If it love not God, why should I love it ? and if it love another instead of God, how doth it love God ? Sure I am, God himself hath determined in a case very like this, That *They who embrace a false worship, do hate the true God*; *Exod. 20. 5. Visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me*; And how can good Christians with any conscience do that which may come under the least temptation or suspicion of hating God ? Wherefore this false worship must needs so trouble and startle true Believers, as to be the cause of division and dis-union for ever in the Church of Christ, dividing *man from man* to the worlds end, because it divides *man from God*; for whose sake and in whose name and love we ought to follow and embrace the Christian Communion : For the same Voice which calls us to Communion in worshipping, first calls us to Religion in the worship; nor is it possible for any man to shew a Text which saith, *O come let us worship*, (there's the Communion) which doth not likewise say, *worship God*, (there's

there's the Religion) Thus saith the man after Gods own heart , and therefore nearest his mind , *O come let us worship and fall down and kneel before the Lord our maker*, Psal. 95. 6. So establishing *publick*, as also establishing *true*, and forbidding *false* worship ; For *Rectum index sui & obliqui* ; he which saith , *O come let us worship and fall down and kneel before the Lord our maker*, doth by the rule of contraries likewise say , Let us not worship nor fall down nor kneel before any that is not our maker ; Wherefore since you have most shamefully violated this command , you were best to let your repentance follow yout shame, that your shame may not fore-run your confusion : Put then your own translation into your practice; come with your *Venite adoremus & procidamus, & ploremus ante Dominum qui fecit nos* ; *O come let us worship and fall down, and weep before the Lord our maker*, because we have worshipped and fallen down and kneeled before those who have not *made* us , do not convert or *call* us, cannot *save* us.

14. For it is the part of Religion to order a man rightly in regard of his God, as of Temperance and of Justice to order
him

him rightly in regard of himself and of his neighbour ; so saith Saint *Augustine*, Tract. 23. in Johan. Hæc est religio Christiana ut colatur unus Deus, quia non facit animam beatam nisi unus Deus ; *This is the true Christian Religion, that we worship one God, because none can make the soul blessed but one God ; None can make the soul, saith holy David ; None can make the soul blessed, saith holy Augustine, but one God ; therefore we may worship none but him ; Idem principium creationis & beatificationis ; The same God is the author of our Being and of our well-being, and claims our worship as his homage for both ; The same is our maker and our Saviour ; The same Lord which giveth nature, giveth also Grace and Glory ; and therefore to ascribe unto others the honour which is due only to him, is to put others in his place, as if they were Lords with him, and were the givers of Nature, of Grace, of Glory. Yet this is the Divinity you teach your people, this is the Duty you bind them to do by the first Commandement : Sacrosanctam Eucharistiam adoratione latriæ venerari jubemur ; Virginem autem Mariam honore hyperdulæ ; Crucem etiam adorare & venerari ;*

venerari; Angelos vero & maxime Angelum nostræ custodiæ designatum, sanctos, sanctas, eorum reliquias & Tempia, honore dulciæ honorare jubemur: (methodus Confessionis in expositione primi præcepti) *We are here commanded to worship the holy Eucharist, the blessed Virgin, the holy Cross, the Angels, (especially him that is our Guardian) The Saints, their reliques and Temples:* And it is to small purpose that you would be thought to give a lesser kind of worship to these then to God; for all kinds of Religious worship are alike forbidden to any creature by this Commandement; as all kinds of uncleanness by the seventh, of slander by the ninth: So that in truth you have taught your people to worship many Gods, instead of worshipping one God; for you cannot multiply acts specifically distinct, without multiplying the objects; therefore you must make many Gods, by making many several distinct acts of Religious worship: This is such a Babel as reacheth up to heaven, a very great and horrid confusion which confounds the Creator with the creature; and staies not there, but cometh down again and also confoundeth the Communion of
Saints

Saints, and the Commandements of God, and consequently not only the *work*, but also the whole *rule* of Religion; For seeing our blessed Saviour hath said, *On these two hang all the Law and the Prophets*, Mat. 22. 40. by confounding the two Tables of the Commandements, you must also confound the whole Book of God: So then this false worship may only belong to *Babel*, not to *Jerusalem*: For in confounding the Creator with the creature, it strikes at God the Father Almighty, maker of heaven and earth; In confounding the Communion of Saints, it strikes at God the Son, who is the Head of that Communion; In confounding the Commandements, and the whole Book of God, it strikes at God the Holy Ghost, the Pen-man of those Commandements, and of that Book: And we ought not to think that *Jerusalem* the City of God, will either teach or practice a worship against God the Father, Son and Holy Ghost: For such a worship is not a Religion, but a Confusion, and is accordingly punished with confusion, *Psalms* 97. 7. *Confounded be all they that worship carved Images, and that delight in vain Gods; worship him all ye Gods*: A Text that

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exactly follows the method of the second Commandement proceeding by *Command* and by *Commination* ; only here the commination is put in the first place, because the command had hitherto been so much transgressed, and so little regarded ; God thereby intimating, That if his *Command* doth not restrain us, his commination shall ruine us ; which in this sin is more terrible then in any other ; for here he threatens to visit the sins of the Fathers upon their Children, which in the language of this Text, is *To confound both them and theirs* : Confundantur omnes qui adorant sculptilia, saith your own Latine; for that's to delight in vain gods, who are all commanded to worship the true God, as well as we ; for so it follows, *Worship him all ye Gods* ; προσκυνήσουτε αὐτῷ πάντες ἄγγελοι αὐτοῦ, saith the Seventy, *worship him all ye his Angels* ; Here's yet another confusion, This Idolatry makes them *Idols* whom God made *Angels* ; it makes them *vain Gods*, whom he made Gods ; It unmakes Angels ; and what is that but to make Devils ? I mean in regard of those that worship them ; For though the holy Angels in themselves are *blessed Spirits*, yet by those that Religiously worship

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ship them, they are after some sort made *wicked Spirits*, because to them they are the occasion of sin and wickedness; So far is man from *righting* Angels, by *wronging* God, from *honouring* the *servants*, by *dis-honouring* their *Lord*; and yet the best pretence that is usually made in this kind, is, least the Angels forsooth should lose their right, whereas by doing them this *right*, we do them the greatest *wrong*; *See thou do it not, for I am thy fellow-servant*; Thou wrongest no less then three by doing it; Thy self, and me, and our common Master; A prohibition twice urged, (*Rev. 19. 10. & 22. 9.*) and with the same reason, shewing that God made Angels our fellow-servants and Brethren, and that we may not by our Religious worship make them God: Therefore Confounded be they that make them *Idols*, saith *David*, since God made them *Angels*, and yet your Position makes them twice idols; once *in themselves*, whiles it bestows Religious worship on them; a second time *in their images*, whiles it bestows that worship on them through their Pictures: And that's your fourth and last Position, which concerns
*'the Religious worship of Gods glorious
 'Servants*

“ *Servants, Saints and Angels, through
 ‘ their pictures.*

15. In which case if you are not to be convinced of idolatry, sure tis for want of *will*, not of *means* of conviction; for the Commandement expressely forbiddeth to make the likeness of any thing in heaven or in earth with intent to worship it; and I believe you will not deny the Saints and Angels to be in heaven; or if so (because for ought you know, who believe the Purging of souls after death, some Saints may be in Purgatory to be tormented, some good Angels there to torment them) yet you cannot deny God to be in heaven, unless you will discard your *Pater Noster*, which teacheth you to say, *Our Father which art in heaven*: But it is a sufficient proof that your Priests are convinced of their Idolatry in worshipping of Images, because they are so willing to shuffle off the second Commandement which forbids it, least that should also convince the common people; wherein a late *German* Bishop and Clergy of yours shewed too much fraud to be accounted men of *conscience*, and too little Art to be accounted men of *cunning*; for commanding that the Lords Prayer, the Angelical

Angelical salutation, the Creed and Ten Commandements should be distinctly and leisurably repeated in the *German* tongue every Lords day by the Parish Priests, that the people might be able to repeat, understand, and learn them (*Distinctè ac tractatim, ut populus legentem repetitione subsequi, ea discere, & memoriæ mandare possit. Synod. Augustensis cap. 25.*) yet left not so much as any blind footsteps of the second Commandement in their *German* translation, which they appointed the Priests to read : There was little *conscience* in leaving out one of Gods Commandements, and as little *cunning* in commanding the Parish Priests to read them *All*, when they themselves had left out *One* ; for they could not think by their false copy which quite left out the second Commandement, and called the third the second, to blind their Priests, though they did think by it to blind the people : They would be thought very zealous in teaching those committed to their charge, all the Fundamentals of salvation, yet purposely concealed one main practical fundamental, because they had formerly *mis-taught*, or at least *mis-practised* the same ; finding it more agreeable

able with their honour, though less with their honesty, to let the people continue still in ignorance, then to recall their own error: The like was the tender care and conscience of your *Trent* Fathers to instruct the people in their prayers, (Sess. 22. cap. 8.) *Et si Missa magnam contineat populi fidelis eruditionem, non tamen expedire visum est Patribus ut vulgari lingua passim celebraretur; Ne tamen oves Christi esuriant, Pastores frequenter aliquid in Missa exponant; Though the Mass contain in it very great and necessary instructions for faithful people, yet we do not think fit to put it in a language they can understand; notwithstanding least Christs sheep should be hunger-starved, the Pastors are required often to expound some parts of it.* A great seeming Fatherly care of souls, to fear they might perish for want of food; but no Fatherly kindness nor resolution, rather to let them perish then make them able to feed themselves; But the cause was the same in both; The peoples ignorance was to keep them in their sinful obedience; For the less they *knew*, the more they would *obey* in things so plainly against the Law of God; Therefore these two Synods had
rather

rather the common people should worship God without their Reason, then with their Conscience; though they could not worship as *men*, without their Reason, nor as *Christians*, but with their Conscience: But so it is, Reason and Conscience must both be laid aside or lulled asleep, when men are to act upon false Principles, as in this particular, The Commandment was to be *thrown down*, that the Images might be *kept up*; For that is so *plain* in its *Prohibition*, and so *powerful* in its *Commination*, that if the people had understood it, they would not have committed so gross Idolatry, or would full soon have become very penitent Idolators: And good reason; for Images are but a relick of Paganism; *Ex Gentili consuetudine*, as saith *Enfibi*, Hist. Eccles. lib. 7. cap. 18. ἐθνικὴ συνήθεια, out of a Paganish custom; and therefore long kept out of the Churches of Christians, and longer kept out of their Religion, though now they so abound in your Churches and Religion, as if you meant that even in your most populous Cities, these your new Gods should exceed and out-vie the number of their worshippers: so that I might justly hint at your pictures
and

and Images ; all my fault was, I did only *hint* at them ; I will now make some part of amends , and down-right strike at them, though by other mens hands, not mine own : For in this case I have the primeſt Champions of Chriſtendom to prove that Images were long kept out of the Churches of Chriſtians, and longer kept out of their Religion ; and either of theſe is enough to break them in pieces.

16. Firſt that Images were long kept out of the Churches of Chriſtians ; and for this we have the teſtimony of *Epiphanius* for the Greek , and of Saint *Hierom* for the Latine Church , both in one Epiſtle to *John* of *Hieruſalem*, which was indicted or compoſed by *Epiphanius* , tranſlated and approved by Saint *Hierom*. The teſtimony is in theſe words, Cum ergo hoc viſiſſem in Eccleſiâ Chriſti contra authoritatem Scripturarum , hominis pendere Imaginem , ſcidi illud , & magis dedi conſilium cuſtodibus ejuſdem loci ut pauperem mortuum eo obvolverent & efferent : Precor ut jubeas Presbyteros ejuſdem loci deinceps præcipere in Eccleſiâ Chriſti ejuſmodi vela , quæ contra Religionem noſtram veniunt, non appen-
L di:

di : The story is this , *Epiphanius* going to say his prayers in a Church at *Anabatha*, there spied a vail or curtain which had in it the picture of Christ or of some Saint, at which he was so offended , That he cut down the said veil or curtain , and wished the Keepers of the Church to bury a dead man therewith , alledging it was against the authority of the holy Scriptures, and the purity of Christian Religion , that such Images should be set up in Churches; and desiring the Bishop of *Hierusalem* (in whose Diocess it was) to require the Clergy there to admit no more such pictures or images into that Church : Contra authoritatem Scripturarum, contra Religionem nostram ; No Christian Bishop can have stronger *arguments* or rather *adjurations*, either for the calling out or the keeping out of Images from his Church, then that the retaining or the receiving of them , is against the authority of the Scriptures , the custom of the Church, and the conscience of Religion ; All which are here alledged by *Epiphanius* ; For he that saith , Contra Religionem nostram, *against our Religion*, doth appeal to the *custom of Christians*, as well as to the *conscience of Christianity* :
And

And this quotation is such a Gordian not to your Cardinal, that after all his pains to loosen and untie it, at last *Alexander* like, he cuts it off, saying, Verior solutio, hæc verba esse supposititia, (Bell. lib. 2. de sanct. cap. 9.) *The truest answer is, The words are suppositions*; But words entrained upon the Church for so many hundred years together, are not so easily cut off; The same Authority had before troubled *Waldenses*; yet he denies not the truth of the story, only saith, *That Epiphanius did this thing in hatred of the Anthropomorphites, and out of zeal not according to knowledge*; (Wald. de Sacramental. Tit. 19. c. 157.) So likewise *Alphonsus a Castro* (lib. de Hær. voce Imago) denies not the storie, only dislikes it, excusing *Epiphanius* from the Imputation of Heresie, because the thing at that time had not been defined by the Church: And indeed this storie is to be found in all the editions of Saint *Hieroms* works, not only in that of *Basil* by *Erasmus*, who saith in the argument thereof, Hanc Epistolam Hieronymus in odium Johannis & Rufini Latinam fecit; But also in that of *Antwerp*, 1579. where this is the argument, Epiphanius intimus D. Hieronymi, à quo

epistola versa est, amicus, excusat se Johanniquod Presbyterum ordinarat in ipfius diocæsi ipso inconsulto; postremò cur velum ad Ecclesiæ fores pendens, in quo hominis imago depicta erat, sciderit, rationem reddit. This Edition no more doubts that *Epiphanius* excused the cutting of the vail, then the ordination of the Priest to *John* Bishop of *Hierusalem*; Nay yet moreover, The edition of *Marianus Victorius* at *Rome*, which *Bellarm.* confesseth to be purged from *Erasmus* his errors, (ab erroribus Erasmi purgata est;) hath not this part of the Epistle purged out of it; but *Victorius* in his Annotation confesseth it to be as undoubted as the rest, in that he seeks to elude it by this gloss, That the storie was to be understod of the image of some profane man, de Imagine hominis profani; He is very bold in calling that the Image of a profane man, which *Epiphanius* said was the Image of Christ or some Saint, (for so Saint *Hierom* from him, Habens imaginem quasi Christi vel Sancti cujusdam) yet not so bold as to deny that *Epiphanius* had thus dealt with that image.

Nay this story is also in *Epiphanius* his works

works Printed at *Paris*, 1622. with *Peta-*
vius his notes; yet he makes not the least
objection against it, but by his silence
rather seems to allow it as unquestion-
able, because he was so well able, yet not
willing to question it: But tis no wonder
if *Petavius* in this dissent from *Bellarmino*,
(one Jesuit from another) for in it *Bel-*
larmino dissenteth from himself: For
whereas (lib. de Script. Ecclesiasticis) in
his Chapter of Saint *Epiphanius* he said;
Ad finem epistolæ ad Johannem Hieroso-
lymitanum videtur aliquid additum ab
Iconoclastis; At the end of his Epistle to
John Bishop of Hierusalem, something
seems to have been added by the haters of
Images; In his Chapter of Saint *Hierom*,
he in effect denyeth any such addition; for
he saith concerning the second Tome of
Saint *Hierom*s works, *In hoc etiam tomo*
nihil est dubium vel supposititium; Also
in this tome nothing is doubtful or suppositi-
tions; and this Epistle of *Epiphanius* con-
cerning the Image at *Anablatha*, is in that
very second tome of Saint *Hierom*s
works: By all which it appears that this
passage concerning the Image at *Anabla-*
tha may not be excluded out of *Epiphani-*
us his Epistle, nor out of Saint *Hierom*s

translation, and that alone is enough to prove that in their daies Images were excluded out of all Christian Churches.

17. But some very good men are not troubled that Pictures have got into Churches; for the *Lutherans* still keep them there; the main trouble is, That they have got into Religion; and therefore in the last place, I am to prove, That though they had (with much ado) got into the Churches of Christians, yet they were a long time after kept out of their Religion; For Image-worship was not dogmatized till the second Council of *Nice*, (which was not till the year 787. after Christ) nor was it practised as soon as it was dogmatized, but rejected presently after in the Councils of *Frankefont*, under *Charles* the great, and at *Paris* under his son *Lodowick*; the one saying, *The determinations of those at Nice smelt of dreams and dotage*; (*Penè nihil est ibi quod non somnii vanitatem aut deliramenti hebetudinem refoleat*, Act. Conc. Franc. in lib. Carol. 3. c. 26.) The other saying, That *Pope Adrian the first had done very indiscretly*, by whose importunity they at *Nice* had passed those determinations:

(Ha-

(Hadrianus indiscretè noscitur fecisse, in eo quod superstitiosè imagines adorari iussit, Concil. Paris. tempore Ludovici, in princip.) And *Engilbertus* an *Abbot*, Chaplain to *Charles* the great, was so bold as to send a full confutation of the *Nicene* Council concerning this Image-worship, unto Pope *Hadrian*, which he endeavoured to answer, but had clearly the worst of the *cause*, as well as of the *Religion*: And tis worth our notice, That though that part of the Greek Church assembled at *Nice*, had yielded to the Pope in this particular, (being overmastered by the impetuoufness of *Irene* their Empress, and overborn by the Authority of *Therannus* their Patriarch) yet the Latine Church did long after stoutly oppose him, (for the Pope at that time was not Omnipotent in his own Diocess, though now he would be so in all the world;) For besides the fore-named oppositions, *Jonas* Bishop of *Orleans* in the year 820. though he writ of purpose in defence of Images, yet he writ against their Religious worship, following exactly the doctrine of the Council of *Frankefort*, which chose the middle betwixt two extreams, defining against the

Iconoclasts, *that Images should be retained,*
 and against the Idolators, *That they should*
not be worshipped: So *Baronius* hath re-
 gistred his opinion, (An. 825. nu. 62.)
Jonas ita non confringendas esse prædi-
 cavit Imagines, ut tamen eas non esse ve-
 nerandas asseruerit; Wherein he agreed
 with his adversarie, *Claudius* Bishop of
Turine, whom he would be thought to
 write against; for though the *Title* of his
 Book was *de cultu imaginum*, concerning
 the worship of Images, yer the *doctrine* of
 his Book was against it; for which cause
 (saith *Bellarmin.*) *He is to be warily read,*
because he was in the same error with Ago-
bardus and the rest of the French divines of
that age, who denied any religious worship
to be due to Images; So that not only *Jo-*
nas, but also all the other French divines
 in his time, though they allowed Images
 to be in their Churches, yet they would
 not allow them to be in their Religion;
Hic auctor cautè legendus est, quoniam
laborate eodē errore quo Agobardus, & re-
liqui ejus ætatis Galli, qui negabant Sacris
Imaginibus ullum deferri cultum religio-
sum; (*Bellar. de Scr. Eccl. in cap. de Jonâ*
Aur.) which I have declared the more at
 large, because the same *Bellarmin. lib. de*
 Imag.

Imag. cap. 12.) reckons this very *Jonas*
 amongst those holy men who worshipped
 images ; *Sanctorum virorum qui imagi-
 nes coluerunt* ; shewing to all the world
 that he was not so candid a Divine as he
 was an *Historian*, and that he pen'd *mens
 Lives* more faithfully then *Gods Truths* ;
 For this *Jonas* was so great an opposer of
 Image-worship, that *Baronius* saith plain-
 ly of him and of *Walafridus Strabo*, That
 they both receded from the common opi-
 nion of the Catholick Church, and did
 shoot their bolts both against her practice
 and her doctrine ; *Eos à Communi Ca-
 tholicæ Ecclesiæ sententiâ resiliisse*, atque
*adversus ejus usum atque doctrinam scri-
 pssisse, & spicula intorsisse* : (*Bar. An.
 794. nu. 62.*) So little could the second
 Council of *Nice* prevail at that time with
 the Latine Church, for admitting images
 into their Religion : And though of late
 years that Council hath been accounted
 the seventh Oecumenical by a faction
 amongst the Latines, yet the Greeks
 themselves did not antiently so account
 it, your own *Baronius* being my witness,
An. 863. nu. 6. In reliquis omnibus Ec-
 clesiis Patriarchalibus exceptâ Constanti-
 nopolitanâ, sex tantum Oecumenicæ Sy-
 L 5 nodi

nodi in publicis confessionibus & professionibus nominari consueverunt; *In all the other Patriarchal Churches, that of Constantinople only excepted, The Grecians did usually make mention of no more then six General Councils, in all their Confessions and Professions*: So it is plain they accounted not the second of *Nice* as the seventh General Council; and if not they, why should we? who know that though the Bishop of *Rome* consented to it, yet all the other Bishops of the Latine Church generally opposed it: And truly it deserved to be generally opposed not only for setting up a false worship, this of images, but also for setting it up by egregious falsities, and yet more egregious falsifications. First I will give you a short view of their falsities; our blessed Saviour had said, Mat. 4. 10. Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. *Thou shalt worship the Lord thy God, and him only shalt thou serve*. They thus qualifie the Greek Text, Ἐπὶ τὸν λατρεύσεις ἔθηκε τὸ Μόνον, ἐπὶ δὲ τῆς προσκυνήσεως ἐκ ἑτ., (Act. 4.) He doth put this *Only* to the word *Serve*, not to the word *Worship*; by false Logick distinguishing between two Synonomaes which signified one & the same Religious

Religious worship, unless we will blasphemously say That our Saviour did not fully confute the Devil, who had used the word προσκύνῃς not λατρεία, in his temptation, saying, *All these things will I give thee, εἰν πτωὶν προσκυνήσῃς με, if thou wilt fall down and worship me*; or unless we will add to this blasphemy yet another much more execrable saying, That so as we do reserve our λατρεία, our Divine worship for God, we may allow our προσκύνῃς, our Religious worship to the Devil; be not startled at the inference; for if any may have Religious worship but God alone, the Devil will quickly have his share of it; for he can transform himself into an Angel of light, 2 Cor. 11. 14. and therefore if we will give Religious worship to Angels, we may soon be so deluded, as to give it unto Devils, and whiles we pretend to worship God, may in truth be brought to worship the Devil; Therefore this was so very false a *device* (though it were intended for a *distinction*) That no Divine can be in love with it, but he that is contented to venter Gods glory and mans salvation, and much more his own soul upon a piece of Sophistry: Again.

Τοῖς ἀποκαλῶσι τὰς σεπτάς εἰκόνας ἰδωλα, Ἀνάθεμα, (Act. 4.) *Those that call pictures or images Idols, let them be accursed;* A false authority assumed, to countenance a false divice, taking to themselves power of cursing those whom God had blessed; even the Apostles and Prophets, and many holy men who have promiscuously used these two words *Images* and *Idols*: However no Christian Divine can justly be condemned for disowning those who could find in their hearts to deliver men over to the Devil, meerly for a Grammatical notion, and that a false one too in the case for which it was alledged; For though there may be a *Grammatical* difference betwixt an *Image* and an *Idol*, yet a *Theological* difference there is not, since he that worships an *Image*, doth without all peradventures make that *Image* an *Idol* to himself.

Thirdly, whereas the Council of *Constantinople* had made men take an Oath against images, These infatuated Zealots determine, it is better for a man to break then to keep that Oath, Συμφέρει ἰπορχῆσθαι, ἢ φυλάξαι ὄρκον ἐπὶ τῇ καταλύσει τῶν σεπτῶν εἰκόνων, Act. 4. *Tis better you should be perjured then keep your Oath*
for

for throwing down of images; strange besotted Divines to make so much of an image, so little of an Oath; yet more strange besotted Casuists, to advise a man rather to break his Oath, then to break an Image; for an Oath is sacred by Gods institution, but an image is sacred only by mans imagination; The one doth not only reach the conscience but also bind it; the other though it doth reach the eye, yet cannot reach the conscience.

Fourthly, They define that Angels and separated souls are corporeal, (which is another falsity) ἡ μὲν ἀσώματος, λεπτωμάτων δὲ. μόνον γὰρ τὸ Θεῖον ἀληθῶς ἀσώματος, (Act. 5.) They are not quite without bodies, though they have but thin bodies, for only God is wholly without a body; They were so afraid of losing their pictures, that they had rather lose the Truth, and not allow Angels and blessed Spirits to be incorporeal, then not allow them to be pictured; But *Binus*, though not over modest, yet is ashamed of this gross assertion, saying, Angelos & Animas esse corporeas falsum est, sed pingi posse judicio Ecclesiæ receptum est; *Tis false That Angels and souls are corporeal, yet the judgement of the Church is, That they may*

may be pictured; He hath mended the matter well, by taking a falsity from a *Council* to put it upon the *Church*; for the Church cannot judge that may be pictured which is not corporeal, since lineaments must first be in *the substance represented*, before they can truly be in *the representation*; Therefore the picturing of Angels and immaterial Spirits is more fitly assigned to the practice of some men in the Church, then to the Judgement of the Church; and yet these men intended not an *essential* but an *historical* representation of those Spirits; not to describe them in their *substances*, but in their *actions* or *performances*, or *appearances*.

Fifthly and lastly, (not but that more might be alledged, but that I have already alledged too much of such absurdities) when as a Jew had objected in his Disputation, Σκανδαλίζουαι εἰς ὑμᾶς ὁ Χριστιανὸς, ὅτι τὰς εἰκότι προσκυνεῖτε, *I am scandalized or grievously offended at you Christians, because you worship Images*; Their answer is, *The Scriptures do not forbid us to worship Images, but to worship them as God*, Προσκυνεῖτε ὡς Θεόν, (Act. 5.) As if they intended to be so false, as to put a *lye* into the
the

the mouth of *Truth* it self, making the same Commandement to speak contradictions, whereof it is impossible both parts should be true : For to limit an universal negative, it to make it a particular affirmative, and consequently so to deny or forbid in one thing, as to affirm and command in another, that is in truth to make it speak contradictions : As for example, *Thou shalt do no murder*, limit you this universal negative, by saying, Murder not a Roman Catholick, and it will follow that you may murder a Protestant, whom you call an Heretick; and so the same Precept shall forbid and allow murder, that is, shall speak contradictions : So, *Thou shalt not steal*, add this limitation, not from a Brother, not from one of the family of Love, and you will make it lawful to steal, so it be from a stranger or from an enemy : The reason is, because an Universal is not capable of Addition, (for who can add to *All*?) and where nothing can be added, nothing can be distinguished (for who can distinguish upon nothing?) Therefore to distinguish upon an universal, is to suppose it a particular, to which something may be added, and that is in truth to deny

ny it to be an universal : (For every distinction is a kind of limitation, and every limitation is a kind of negation :) Thus, *Drink ye All of this*, is an universal ; and therefore as we cannot add to All, so we may not distinguish upon All, and say, Omnes conficientes, *All that consecrate*; for that is to suppose the Universal a particular, nay to make it so by adding to it ; and consequently to include its contradictory in the same Precept, making that to say not All, instead of All ; and so, *Drink ye All of this*, and *Drink not All of this*, will be the sense of one and the same Precept ; which being impossible, we must look upon that *Trent* Declaration as more peremptory then true, *Ecclesia declarat nullo divino præcepto Laicos vel clericos non conficientes ad bibendum obligari*, (Concil. Trid. sess. 21.) *The Church declareth that no divine Precept obligeth the Laity and not consecrating Clergy to drink of the cup*: For *Drink ye all of this*, is a divine Precept, and cannot but oblige all that receive the holy Sacrament, because it is a Precept concerning the receiving it : So in the particular case of Image-worship, The Text saith, *Thou shalt not make to thy self any graven image*

image or likeness to worship it ; if you will limit this universal negative by confining the graven image to this or that kind of image , then the contradictory will be true Divinity ; as , Thou shalt not make nor worship the graven image of *Venus*, or *Bacchus*, or *Jupiter* ; that is, any image of the Heathen Gods, which are meer fictions : But thou maist make and worship the Image of Christ , and of the Saints and Angels, which have a real being ; So then , *Thou shalt not worship an Image*, and *Thou shalt worship an Image*, being contradictories , will be both true divinity , and both commanded in the same Precept , and God must be said to *Command*, and men must be made to *Obe*y contradictions : And yet this is the slight by which your two great Champions *Baronius* and *Bellarmino* have endeavoured to elude this very Commandement : Surely I think your Catechist *Laurence Vaux* much more ingenuous, who goes to prove by this very Commandement, that it is not only *lawful*, but also *necessary*, to worship the Images of the Saints : For so in his Catechism Printed at *Antwerp*, 1574. in the sixt Chapter of his first seven *Queries* upon the first Commandement,

ment, he asketh this question, *Who breaketh the first Commandement of God, by irreverence of God?* (you may be sure he means the first with the second joyned to it, because he speaketh of outward irreverence) to which himself thus answers, *They that do not give due reverence to God and his Saints, or to their reliques and images:* An excellent Catechist, who makes the second Commandement say, *Thou shalt make, thou shalt worship graven Images;* yet this man said no more then your two great Cardinals have in effect, though more covertly, said after him; only he tells us, He writes for the use of children and ignorant men, but your Cardinals write for the use of the greater and most learned Scholars: But as unsuccessfully as they of Nice before them; *The Scripture doth not forbid us to worship Images, but to worship them as God,* say the one; *The Scripture doth not forbid us to worship true but false Images,* say the other: Both distinguish upon Gods universal Precept, the one upon the *act of worship*, the other upon the *object or the image worshipped*; so both deny the precept to be universal, and make it particular, though God made it universal, and

and by so doing, give us the *contradiction* of the Precept, for the *exposition* of it ; For *Thou shalt not worship an Image*, is, *Thou shalt worship an Image*, according to both their expositions : But which is very remarkable, As they both contradict God, so they also contradict one another ; That tis not easie for a sensible man to discern, how far this Image-worship hath been dogmatized ; For, *Thou shalt not worship Images as God*, say they of Nice, *Thou shalt worship Images as God*, (if they be his images) say your men now, whereby they have in truth forsaken the *Council* ; though they still cleave to the *Images* ; and we have done no more, who have forsaken the *Images* ; And indeed we have been constrained thereto out of our bounden duty to God, and his truth, not only for the many *falsities*, which shew it to have been a *factions Council*, but also for the many *falsifications* therein, which in effect shew it to have been *no Council* ; For they bring not Scripture but Revelation and Miracle (the two principles of Enthusiasts not of Divines) for the establishment of their new doctrine ; They talk of an Image of our blessed Saviour at *Berytus*, which
being

being pierced by the Jews, there immediately gushed out of it, Blood and Water; which when the Synod heard, They shewed their fond belief by their sad lamentations, κατενύγησαν ἡ ἐδάκρυσαν, *They were much troubled and wept* ; yet upon this and such like fabulous stories which supposed a stranger kind of Transubstantiation then you have since invented; not changing the substance of bread into Christs Body, but changing the substance of Christs body into Wood or Stone, they were pleased to vote εἰς τὴν εὐσεβειαν, The Relative worshipping of Images, and so call those *Jews and Atheists, and enemies to the Truth*, (Ἀθεοί, Ἐβραῖοι, ἡ τῆς ἀνθείας ἔχοντες) who were opposers of that worship.

But these and the like particular falsifications do chiefly cast a dis-repute upon their doctrine. I now come to a general falsification, which will cast a disrepute upon the Council it self : For that frequently speaks of letters from the three Patriarcks of *Antioch, Alexandria and Hierusalem to Theodosius* ; And of *Thomas and John* two Presbyters, as the Legates of those Patriarcks to subscribe in their names, when your own *Baronius* confesseth,

seth, That they could not then have any
 entercourse either by message or letter,
 with those three Patriarcks, because they
 were wholly under the power of the *Sa-
 razens*; and that one of them, namely
 the Patriarck of *Hierusalem*, was at that
 time dead in exile: So that if you cannot
 take off this forgerie and falsification from
 these grand voters of Images, you may
 not allow them the repute of a Council;
 and you cannot take it off from them, but
 you must cast it upon your own *Baronius*:
 For these are his words, An. 785. nu. 40.
*Non fuit facultas tribus Patriarchis Ori-
 entis ad Tharasium rescribendi; neque
 etiam legatis missis à Tharasio facultas
 data fuit eosdem conveniendi, cum reg-
 naret Aaron princeps Saracenicus in Chri-
 stianos insensissimus: Cum autem duo
 qui Constantinopoli missi fuerant ad eos
 Legati, in Palæstinam pervenissent, audi-
 entes Theodorum Patriarcham Hiero-
 solymorum exulem jam defunctum, di-
 verterunt ad Monachos quosdam, à qui-
 bus acerbissimam quam paterentur Chri-
 stiani orientales servitutem intellexerunt,
 quodque periculosissimum esset adire sive
 Antiochenum sive Alexandrinum Patriar-
 cham; nimirum si detecti essent, fore ut*
 non

non ipsi tantum Legati extremum subirent periculum, sed in illud ipsum omnes Orientis fideles conjicerent; quamobrem eos à proposito revocârunt illuc proficiscendi; *There was at that time no convenience for those three Patriarchs of the East to write back again to Tharadius, nor indeed for his Legates to deliver Letters to those Patriarchs, because Aaron a Prince of the Saracens, and a great persecutor of the Christians, had the sole power of those Countries; Therefore the two Legates who had been sent from Constantinople with Tharadius his Letters, as soon as they came to Palæstine, and there heard that Theodorus Patriarch of Hierusalem was dead in exile, they turned aside to some Monks there, who informed them of the great bondage of the Oriental Christians, and that it was very dangerous for them to go to either of the two Patriarchs of Antioch or Alexandria, for if they were discovered, they would not only endanger themselves, but also all those Eastern Christians; By which means they deterred them from their purpose of going further; thus saith Baronius. Therefore pray expunge that Synodical Epistle out of the third action of this Council, which hath this title, οὗτως ἔστιν τὸ ἐπιστολὴν,*

We the high Priests and Priests of the East,
 framed in answer to that from *Tharastius*,
 with this inscription, Πρὸς τὰς Ἀρχιερεῖς
 καὶ ἱερεῖς Ἀντιοχείας καὶ Ἀλεξανδρείας, καὶ τῆς
 ἁγίας πόλεως: *To the high Priests and*
Priests of Antioch, Alexandria, and of
the holy City; For it is evident by your
 own *Baronius*, that neither was *Tharastius*
 his Epistle delivered to any of these Pa-
 triarcks, not was this answer sent from
 any of them; Nay indeed it is evident
 from the answer it self, That it was
 sent from some Hermites of *Palestine*,
 ἡμεῖς οἱ ταπεινοὶ καὶ τῶν τὴν ἔρημον περιεὶν
 ἐπιθυμούντων ἕχατοι, *We your humble servants,*
and the meanest of those who desire to live in
the desert; which cannot be made good
 of any that lived in *Antioch, Alexandria,*
and Hierusalem, their great and populous
 Cities: Nay in the sequels of the Epistle,
 the Monks or Hermits themselves disco-
 ver this forgerie, saying, They would not
 let the Legates or Messengers sent
 from the Council go any further,
 Συνειδόμεντοι γάρ τῷ μαρῷ γνωσκόντες ἔθνος
 τὴν ὡς ἡμῶς ἀπὸ χθονος, ἐπικεῖν τὰς ἀποστα-
 λύτας, καὶ κωλύσαι προσεγγίσαι τοῖς πρὸς ἡμᾶς
 ἀπεσταλμένοις: *We therefore knowing the deadly*
hatred of those cursed Nations against us,
resolved

resolved with one consent to detain your Messengers, and not let them go to those to whom you had sent them ; that is, To the fore-named Patriarcks ; And again a little after, We knowing two of our own Brethren, John and Thomas, adorned with the zeal of the Orthodox Faith, said unto them, Go ye along with these men, and make their Apologie, and signifie by word of mouth, what we dare not signifie by letter ; and when they excused themselves as private and ignorant men, (ἰδιώται καὶ ἀγνώτες ὄντες) we replied, That he who opened the mouth of his Apostles enabling them to instruct all the world, is able to open your mouths and make you speak the sense of those (Patriarchs) who neither can now receive the Councils Letters, nor dare answer them ;

Δυνατός ἐστι
θεῖαι ὑμῖν λόγον ἐν ἀνοίξει τοῦ σώματος ὑμῶν,
πρὸς τὸ ἀναπληρῶσαι τὸν σκοπὸν καὶ τὸ φρόνημα
τῶν μὴτε γράμματα δυναμένων διξάσαι, μηδὲ
αὐτολήμωντων γράψαι ἢ γρύξαι τι περὶ τῶν
ποιέστων. Potens est dare vobis sermonem

in apertione oris vestri ad supplendum intentionem & sensus eorum, qui neque literas quivêrunt suscipere, neque ausi sunt scribere, vel super talibus quolibet modo mutire : See here what Patriarchs they were who sent these two Presbyters,

John

John and *Thomas* for their Legates to the second Council of *Nice*, even a few Monks of *Palestine*, and seeing this, you cannot but abominate that damnable forgerie and falsification of that Council, which reckons these two Presbyters as the Legates of the three Patriarcks of the East, and so takes their Subscriptions; Thus it is said in the beginning of the fourth, fifth, sixth and seventh actions; That this *John* and *Thomas* supplied the places of the Apostolical Thrones of the Eastern Churches, τοποτηρητῶν τῶν Ἀποστολικῶν θρόνων τῆς Ἀνατολικῆς διοικήσεως, (a title often afterwards given to that *John*, with this variation, τοποτηρητῆς τῶν ἀνατολικῶν Ἀρχιερέων, That he supplied the place of the Eastern high Priests) and at last at the end of the fourth Action, they both subscribe after this manner, *I John supplying the place of the three Apostolical Thrones of Alexandria, Antioch and Hierusalem, do agree to all things contained in this Action.* The like is also the Subscription of *Thomas*; and yet one of those Patriarchs was dead, and neither of the other two had sent or could send to this Council; The words of the subscription are these, Ἰωάννης ἐλέω δις πρεσβύτερος

καὶ πατριαρχικὸς σύγγραφας, τὸν τόπον ἐπέχων
 τῶν τειῶν Ἀποστολικῶν θεῶν, Ἀλεξανδρείας,
 Ἀντιοχείας καὶ Ἱερουσαλὺμ, πᾶσι τοῖς ἀναγε-
 ρμένοις ἐν τῷδε τῷ ὕφει συνηδημὶ καὶ σιγῆσαι
 ἐπέγραψα χεὶρὶ ἐμῇ. Joannes misericordiâ
 Dei Presbyter, & Patriarchicus Syncellus
 locum retinens trium Apostolicarum se-
 dium Alexandriæ, Antiochiæ & Hieroso-
 lymorum, omnibus quæ præferuntur in
 hoc textu consentio, & conveniens sub-
 scripsi manu meâ : This subscription
 doubtless was intended for the greater
confirmation of this Council, (that it
 might be thought to have the consent of
 all the five Patriarchs,) but it is the
 greatest *confutation* of it; for it appears by
 the very letter which they brought with
 them, that they came not from any one of
 those Patriarchs as his Substitutes, but on-
 ly from some private Monks of *Palestine*;
 Thus *the wisdom of this world is foolishness*
with God, (and much more against God)
for it is written, He taketh the wise in their
own craftiness, 1 Cor. 3. 19. And I think
 you can scarce shew me in all your Le-
 gend any one Table which so grossly con-
 tradicts it self, and so openly bespeaks the
 Readers dis-belief.

18. What should I say more to dis-
 prove

prove *a false* worship, then (which were enough to discountenance *a true*) even that it was at first set up by falsities and falsifications, and is still upheld by them ? Look to your Council that first set it up, look to your Champions that still uphold it, and tell me if they do not proceed in such a course as is fitter for *Juglers* then for *Divines* ; as if God had given them the *Key* of knowledge not to *open* but to *lock* up his Commandements, and the power of jurisdiction, not to guide his people in the right way of salvation, but to drive and force them out of it ; yet thus far notwithstanding so great sins, and so little Repentance, I will gratifie you in leaving the second Commandement out of your Confessional Interrogatories as to say, you may the more securely leave it out at the *Peoples*, if you put it in at your *Priests* Confession ; For to the one this Image-worship is a sin of *Ignorance*, to the other a sin of *Presumption* ; In the one it is a *personal*, in the other it is a *doctrinal* sin ; and therefore is rather to be confessed by your *Clergy* then by your *Laity* ; rather by your *Ministers*, then by your *People* ; For whereas your People are but *single*, your Priests are

double Idolaters, that is to say, not only in their *practice*, but also in their *doctrine*, in that they have set up the Inventions of men, instead of the Commandement of God, and magnified the authority of men not only *against*, but also *above* the authority of God, in Gods own worship: So that your *Priests* had need doubly ask God forgiveness concerning this second Commandement; first for the *Idoloatry* of their *Images*, and next for the *Idolatry* of their *Imaginations*.

CAP.

CAP. V.

Of Praying to Saints and Angels.

1. **C**Hrist our only Sanctuary in the day of Judgement, should be so now.
2. Praying to Saints is asking both in vain and in sin.
3. Angels not trusted with themselves, or with others, but in part: God found no steadfastness, or Put no trust in the Angels, are both one.
4. That literal sense most proper in doubtful Texts, which is most agreeable with the comparative and illative sense of the same, is a rule which keeps the unlearned from being interpreters of the holy Scripture, and the learned from quarrelling with sound or judicious interpretations.
5. Gods putting no trust in his best servants whether Saints or Angels, a sufficient reason that men should not pray to them.
6. His finding no steadfastness in them, proves the same concerning those confirmed in Grace and Glory.
7. Papists swallow the mis-allegations of their own writers, but quarrel at the true and proper allegations of the text, by Protestants.
8. Bellarmine's allegation for the Invocation of Angels, from

Jacobs practice, Gen. 48. 16. refuted by the context, because it is interpreted in such a Grammatical, as is against the Theological and Logical sense of the words, that is, in such a sense as is against the analogy of Religion in the Decalogue, (which is as necessarily observed in the interpretation of doubtful propositions in the Old, as the analogy of faith is in the New Testament) and against the analo^gie of Reason, both in the proposition, and in the connexion, and in the deduction : And generally all the texts alledged for this false invocation are so mis-interpreted, particularly this, in the judgement both of Greek and Latine Church.

9. The Latine translation of Job 5. 1. intemperately defended by Bellarmine against Chemnitius; Spiritual drunkenness worse then Carnal, and makes the more scandalous Minister in Gods account.

10. The words of Job not to be interpreted of the Invocation of Saints by Bellarmines own profession, both as a Critick and as a Divine, though not as a Disputant, and much more by Text.

11. Invocation of Saints is against the analo^gie of faith in the Creed, and of righteousness in the Decalogue, and against all the devotions taught us in the holy Bible, and consequently doth leave Christs Communion, and must lose

lose Christs intercession, as being a piece of Religion, not of Gods, but of mans making.

12. The Invocation of the blessed Virgin used by the Romanists, faulty in the object of worship, and the manner of worshipping, and consequently falsely imputed to the Catholick Church, which is a Communion of Saints, not of sinners. 13. Protestantism in Popery against this false worship. 14. The Catholick Church falsely alle'ged for this false worship, which yet could not make it true worship, since it is against Gods Commandements; The Church not having an absolute power in the exercise of Religion to act against Gods Law, but only an orderly power to act according to it: The Churches threefold foundation, 1^o In her Religion, 2^o In her Communion, 3^o In her authority admits not her authority before, much less against her Religion, and her Communion. 15. Prayers to Saints, as to the authors of the blessings prayed for, unlawful by Bellarmines own Confession, who labours to excuse his Church for using such prayers, but unsuccessfully: The Jesuites maintain such prayers both by their doctrine and by their Practice. 16. Gods trusting the holy Angels with his Elect, is no sufficient ground for their praying to Angels. 17. Baronius

unjustly quarreling with Theodoret about the worshipping of Angels, and falsely interpreting the Canon of Laodicea. 18. No ungratitfulness in our not praying to Angels, because ungedliness in praying to them. 19. The Papsts invocation of their Gnar-dian Angel, not to be justified,

The fifth Exception.

I Bidem sect. 5. p. 219. Against Praying to Saints you alledge, *Behold be put no trust in his Servants, and his Angels be charged with folly, Job 4. 18.* Our Latine Vulgar reads thus, *Ecce qui serviunt ei non sunt stabiles, & in Angelis suis reperit pravitatem :* Conformably whereto your old translation reads, *Behold be found not stedfastness in his Servants, and laid folly upon his Angels ;* And Job 15. 15. your old repeats, *He found no stedfastness in his Saints,* though your new, *He putteth no trust in his Saints :* Now according to our Latine and your old English translation, this place must needs be understood of the bad Angels that fell, as is evident by those words, 2 Pet. 2. 4. *If God spared not the Angels that sinned ;* where both your old, and Mr. Beza also quotes

quotes in the margent this very place, Job 4. 18. Here is nothing then against praying to Angels and Saints confirmed in grace and glory : If your new then be to be understood of them (as you understand it and urge it too) That God putteth no trust in his servants nor Saints, it is contrary to it self, and to all Divine Scripture : For to omit a thousand instances, thus saith Saint *Paul*, though yet alive upon earth, 1 Thes. 2. 4. *we were allowed of God to be put in trust with the Gospel*, and 1 Tim. 1. 11. *the glorious Gospel of the blessed God was committed to my Trust* ; And doth God put no trust in him now being a glorified Saint in heaven think you ? you cannot deny but in blessed Angels at least : Otherwise, why do you so earnestly beg of God to put them in trust with your self both body and soul, praying in your ejaculation 34, *O God let them compass me about whilst I am living, and carry my soul into Abrahams bosom when I shall die ; Let them in my sickness succour and defend me, and in my death convey my soul to the everlasting mansions*, Now since God puts this great trust in them with us, ought not we to put them in trust, by reverently com-

mending our selves into them? and by humbly praying them to do those good offers for us, which you very piously here mention, least we should ungratefully slight them, contrary to Gods command, *Ex. 23. 21. Observa eum & audi vocem ejus, nec contemnendum putes.*

The Answer.

I. **I** Will not spend words with you like a *Sophister*, but *sense* like a *Divine*; nor will I wonder with what *face* you made this Exception, but see with what *Head, Heart and Hand* I can answer it; for all will be little enough to vindicate Gods glory, which you have taken from him to give unto his servants; so little cause have you to be troubled that we will not joyn with you in the same *theft*, and agree altogether to *rob God*: For you say, *Against praying to Saints*, I alledge Job 4. 18. It seems I might have alledged twenty texts more impertinently for *praying to Saints*, and no exception would have been taken at my allegations; For so your late Dogmatist hath done, most unconscionably, because to the abuse of Christian Religion, most uncharitably, because to the breach of Christian Communion; and yet neither you, nor any of
your

your party have sought to *reclaim* his error, or to *repair Gods truth* ; But you have laid a task upon me, That I must first *vindicate* mine own, before I may *oppose* his *Allegations* ; Mine own allegation was this, *Behold be put no trust in his servants, and his Angels be charged with folly* ; This I used as an argument to confute that strange, I might have said that blasphemous Invocation, which you are pleased to teach poor mis-believing souls, (though its *rythm* being above its *reason*, shews in what unhappy age it stole into your prayers ;) O Thoma Didyme, succurre nobis miseris, ne damnemur cum impiis, in adventu Judicis, *Help us O good Saint Thomas that we be not condemned with the wicked in the last Judgement* ; ‘ For, said I, those ‘ mighty helpers the blessed Saints, will ‘ not in that day be able to help themselves, much less will they be able to help ‘ others : Therefore all of us had need ‘ rely upon that helper, which alone is ‘ able to stand himself, and to support us ‘ in the Judgement ; and he is no other ‘ but only the eternal Son of God. For saying this, two great sins are laid to my charge (by the *consequence* of your exception which concerns *Divines*, though
not

not by the *Words* of it which concern *Grammarians.*)

The first is, That I look upon the day of Judgement with *too fearful* an eye, and seek to get my self an helper or a supporter against that day.

The second is, That I look upon my Saviour with *too faithful* an eye, and seek to get him for my helper and supporter.

Come Sir, let us not *trifle* away our *souls*, though we do our *words*, but acknowledge the terrour and the scrutinie of that day will be both alike *unsupportable*; That the Justice of God will shew it self *indispensable*: That our conviction will be made *indisputable*, and why not our condemnation *undeniable*? That all flesh must then *keep silence*, and no flesh will be able to *keep station* before him, but such as have the *eternal Justice* to satisfie for their sins, and the *eternal Word* to plead on their behalf that satisfaction. Therefore in this unimaginable, unexpressible, inextricable exigency and distress of souls, there can be but one *common Sanctuary* for all mankind to flie unto, and consequently in vain do any of us flie to *other Sanctuaries* before it; For if we must *change* our other Sanctuaries then, why should we
choose

choose them now? If the Saints *then* cannot be our Helpers, why should we *now* pray unto them for help, since all our Prayers tend to this, *That we may be acquitted in the last Judgement*, and not so gain the world as to lose our own souls? *My help cometh from the Lord*, (saith holy David) *which made heaven and earth*, Psalm 121. 2. not saying *what* help, because he meant *all* help; not saying *at what time*, because he meant at all times: not saying *in what exigencies*, because he meant in all exigencies; so then this is his meaning, *All my help, at all times and in all exigencies, cometh from the Lord which made heaven and earth*; As no Saint helped him to make them, so no Saint can help me when he will destroy them; Therefore if I would not be helpless in that day when I shall most want help, even in the day of Destruction, I must beseech him to be my Helper which made heaven and earth; For only he that made them out of nothing, is able to keep me from being worse then nothing: For though the *Heavens shall then pass away with a great noise, and the earth shall be burned up*, (2 Pet. 3. 10.) yet his help shall not pass away, but shall preserve me, and all those
that

that heartily Pray unto *him*, from the everlasting Burnings; which is *more* then he hath promised to do for those who pray to *Saints*, and tis to be feared that such prayers will make him do *less*: Therefore give me such an Helper as will not leave me nor forsake me till he hath saved me, and sure that can be no other but *the God of my salvation*; so saith the same holy Suppliant, *Thou hast been my help, leave me not neither forsake me O God of my salvation*, Psal. 27. 9. May I say to any Saint in the Day of thanksgiving, (when I shall be in heaven) *Thou hast been my help*. 2. And how then shall I say to any Saint in the day of supplication, (whiles I am on earth) *Make speed to save me, make haste to help me*; since what is Prayer on earth, will be Prayer in Heaven; for we shall not there learn unthankfulness: How can I leave out *O Lord*, and say, *O Mother of God* save me and help me? For in this case your learned Cardinal supplies me with a reason to the contrary, Nam ea quibus indigemus superant vires creaturæ, ac proinde etiam Sancto-
rum, (Bell. de Sanct. Beat. lib. 1. c. 17.) *Those things which we want, are above the power of the Saints to give us*; And if
our

our *wants* be above their *Power*, how are our *Prayers* for the supply of those wants not *above* their *Glorie*? for we are taught to say at the end of our Prayers, *For thine is the Kingdom, the power and the glorie*; nor can we pray in faith to any, to whom we cannot say so at the end of our Prayers; therefore not to any but to God the Father, Son and holy Ghost; And it is the great scandal and greater sin of your Prayers to the blessed Virgin and other Saints, That you ask those blessings and that protection from them, which he alone can give, *whose is the Kingdom, the Power and the Glorie*; But to return to your Cardinals Reason, (which alone is enough to keep me from turning to his Religion) If those things which we want be not in the power of the Saints to give us, why should they be in our Prayers to the Saints, as if they could give them? For he that hath said, *Ask and it shall be given you*, Mat. 7. 7. hath in effect said, *Ask not of those who cannot give*; For that is either to ask in vain, or to ask in sin; tis to ask *vain* if without the Gift; tis to ask *in sin* if against the Precept: So then I asking not that help of the Saints which they cannot give, am acquitted by your
own

own Doctor from asking in vain; But you asking from them that help which God alone doth give, are not so easily acquitted by our blessed Saviour from asking in sin.

3. If then there be no stedfastness in the Saints to stand before God, how can they make me so stedfast as to stand before him? Or, If God put no trust in his servants to save themselves, why should I put my trust in them, to save me? Both interpretations agree in sense, though they differ in words; *He found no stedfastness in his servants*, or *He put no trust in his servants*; The Hebrew word will bear both, as Saint *Hierom* hath rendered it, *Ecce qui serviunt ei non sunt stabiles*; so *Pagnin* hath rendered it, *Servis suis non credet*; The one saith, *He found no stedfastness in his servants*; The other saith, *He put no trust in his servants*; Nay more, *He will put no trust in his servants*; *He hath, he doth, he will put no trust in his servants*; The Proposition is of eternal Truth, not to be made false in any *Tence*, because not subject to *Time*; Take it then of the Angels, his first and best servants, you must take this for the meaning of it, *He did put no trust in them when he*

he first made them; he doth put no trust in
 them since he hath confirmed them; he will
 put no trust in them when he shall glorifie
 them, that of themselves or through their
 own steadfastness, they should be able to stand
 either in nature, or in grace, or in glory; For
 these words, *He put no trust in his ser-*
vants, are not to be understood, in re-
 gard of other things (as you strangely
 imagine) but in regard of themselves :
 God doth trust one creature with ano-
 ther, (the inferiour creature with the
 superiour) Non propter defectum virtu-
 tis, sed propter abundantiam bonitatis (as
Aquinas speaks) not for the defect of his
 vertue, but for the abundance of his good-
 ness, Ut dignitatem causalitatis creaturæ
 communicet; that he may communicate
 to the creature the honour of causality,
 making one creature the instrumental or
 subordinate cause of good unto another,
 whiles himself alone is the efficient and
 supreme cause of good to All; But this
partial or respective Trust is not here
 meant, which is only in regard of some
 particular effects, or operations, but that
absolute and universal Trust which no less
 concerns the very Being of the creature,
 then its working: In this sense God puts
 no

no trust in his servants, that is, he trusts them not with themselves, he leaves them not to themselves; for if he did, they would soon lose themselves; according to that of Saint *Augustine*, Solus Deus immutabilis est; quæ autem fecit, quia ex nihilo sunt, mutabilia sunt; *God only is unchangeable, but all things that he hath made are changeable, because he hath made them out of nothing*; q. d. There was a change in their very making (a change from nothing to what they are) and therefore they must needs still be subject to change now they are made; For whatsoever is made out of nothing, would soon return to its first nothing, did not the same hand which first made it, still preserve and uphold it: But because you have lately made your selves *new Fathers*, from whom you had rather take your Divinity then from the *Old*, I will alledge unto you one of those new Fathers, and that is your Father *Pineda*, who gives us this Paraphrase upon the Place, [Ecce qui serviunt ei non sunt stabiles] Certè supremi ipsi spiritus & Dei ministri, quorum præstans atque præclara natura & constitutio est, nihil ex se boni habent, nullam vivendi, nullam consistendi stabilitatem, neque firmitatem

firmitatem nisi à Deo creatore & bono-
 rum omnium authore fulciantur, & con-
 firmentur; *Surely those very supream spi-
 rits and Ministers of God, who have a most
 excellent nature and constitution, have no
 good of themselves, no stedfastness of living
 or of subsisting from themselves, but as they
 are upheld and confirmed from God their
 maker, the fountain of all goodness; So in
 that other parallel place to this, Job
 15. 15. Iterum videtur repetere illam
 propositionem capitis quarti, ecce qui ser-
 viunt ei non sunt stabiles; & argumento
 à majori probat hominem carneum &
 luteum non posse merito Sanctitatis con-
 stantiam & firmitatem sibi arrogare; He
 again repeats the Proposition, saith Pineda,
 urged in the fourth Chapter, v. 18. and by
 an argument from the greater to the less,
 proveth that man cannot arrogate to himself
 any stedfastness or constancy in righteousness;
 You here divert me from Divinity, and
 make me turn Grammarian, for you say
 here our old repeats, *He found no stedfastness
 in his Saints*, though our new, *He putteth no
 trust in his Saints*: If you are angry with
 our old translation for being constant to
 it self, you are angry with it for a vertue,
 for constancy is so: If with our new, for
 dis-*

dissenting from our old, you are angry with your own *Pagnine*, for our new follows him, as our old followed your old, in its *sense*, though not in its *inconstancy*; For that faith, *Ecce qui serviunt ei non sunt stabiles*, cap. 4. v. 18. But *Ecce inter Sanctos ejus nemo immutabilis*, cap. 15. v. 15. And yet the Hebrew Text is exactly the same in every point and Tittle, in both places, save that in the fourth Chapter tis said *בְּעַבְדָּיו* in his servants, in the 15. *בְּקִדְשָׁיו* in his Saints, but *לֹא יֵאֱמָן* is the same in both places, Though your old or Vulgar say, *Non sunt stabiles*, *He found not steadfastness*, in the fourth Chapter, and *Nemo immutabilis*, *none is unchangeable*, in the fifteenth: But your new, (that is *Pagnine's* translation) faith in both places alike, *Non credet*, *He put no trust*, whom our new had reason to follow, not only because he more agreed with the Hebrew, but also because he disagreed not from himself: So that for your own translations sake, you should have spared this fond cavil, more then for ours.

4. But I return to your *Pineda*, who like a judicious Divine looks upon words as they are in their *sense*, not in their *sound*, and takes that for their sense which

which is not only *positively* true by Grammatical construction, but also comparatively true by real connexion, and *illatively* true by rational deduction, which is the only way not to be mistaken in a Text that, like this, is liable to so many divers and different interpretations, as himself asserteth, Admodum varie hoc ab aliis vertitur; Pagninus, In Angelis suis ponet lumen; Tygurina, Angelis suis indidit vesaniam; Vatablus, nec in Angelis suis posuit lucem exactissimam; Regia, In Angelis suis ponet gloriationem; Symmachus, In Angelis suis reperit Vapitatem; Sept. cum nostra, Adversus Angelos suos pravum quid advertit; quæ tanta varietas orta est ex fæcunditate radicis Halal, &c. He finding the *positive* or *proper* sense so diverse and repugnant, according to Grammatical construction, took that for the most proper, which was most agreeable with the *comparative* and with the *illative* sense; and that was this, *He put no trust in his servants, and his Angels be charged with folly*; For this is his exposition, Melius in communi accipitur pro Sanctis, sive Angelis sive hominibus; nam nemo fit tam inconcussæ constantisque naturæ, qui mutari non possit: *This place*
is

'is best taken of the Saints in general, whether they be Angels or men; for none of them all is of so unshaken a temper but he may be changed; Comparing both places together, and finding in the fourth Chapter first servants, then Angels; in the fifteenth first Saints, then heavens (which *Targum* expounds Angels) and weighing the intent and purpose of both places, was to beat Job from an opinion of his own righteousness, and to make him humble himself before his Maker, He gives this for the most proper Grammatical or positive sense of the words, [*He put no trust in his servants, and his Angels he charged with folly*] because this interpretation was most agreeable to the *comparative sense* of the words as they were compared with themselves, or with their parallel place, according to the connexion of the thing spoken; And also because it was most agreeable to the *illative sense* of the words, according to rational deduction from the intent of the Speaker: So that the *comparative* and the *illative* senses did here shew which among so many was to be taken for the true *positive* sense.

A thing much to be observed to keep illiterate men from turning Interpreters

preters of the Text, (who have not Grammer enough to understand the *literal* or *positive* sense of any one place of Scripture in the language it was written, much less Logick enough to find out the *comparative* or the *illative* sense from other places) yet more to be observed to keep learned men from quarreling with such interpretations, which though seemingly different in words, yet do really agree in all these three senses, as doth our new English Translation, though you are pleased to say, *It is contrary to it self, and to all divine Scripture*; For Pineda had observed a greater difference in your old Latinè translation both *from it self*, (saying in one place *Non sunt stabiles*; in another, *Nemo immutabilis*) and *from the new*, which said in both places, *Non credit*, yet finding the Difference to be *verbal*, not *real*; in *words* only, not in *sense*, joyns all together in his Exposition, because all this *varitie* did unanimously tend to one and the same *Truth*, even to shew the instability and unsteadfastness of Gods best Saints and Servants, whether Angels or men, whether in heaven or in earth.

5. For, saith he, Job. 15. 15. Pagninus
ex

ex Hebræo , & Septuaginta , Sanctis suis non credet , i. Nemo est qui fidelis servus ex naturæ suæ merito & ratione haberi usquequaque possit. A verbo Aman , quod est credere tanquam rei fidei & constanti , aut fidele esse & constans , cui credi debeat ; Pagnine *from the Hebrew, and the Septuagint renders the place thus, He putteth no trust in his Saints , that is, He hath none that of himself , or by the merit of his nature, ought to be accounted in all respects his true and faithful servant , from the word Aman, which is to put trust as to a thing faithful and constant , or to be faithful and constant , such as ought to be trusted ;* And again , *Yea the heavens are not clean in his sight ;* In re igitur clarissimâ & perfectissimâ , videt Deus maculas , quæ nos prætereunt : Sic igitur de nostri animi maculis existimare oportet : *Therefore God sees some spots and blemishes which we cannot see, in the most clear and perfect substances : And so ought we to think of the spots and blemishes of our souls.* Surely the Saints cannot be more quick-sighted to see further into our souls than we our selves, and as sure that we shall be judged for those blemishes of our souls , which neither they nor we our selves do see
(For

(For God seeth them and will condemn them, and us for them, unless his Son exempt us from the condemnation) How then can we reasonably, (much less Religiously) pray to Saints , to prepare us for Judgement, by discovering to us our sins which they cannot *see* , and much less to support us in Judgement , by taking from us those sins which they cannot *expiate* ? So fully convincing is this Text , against praying to Saints, as it is expounded by a great Author of your own.

6. And now Sir, I hope, our new translation , *He put no trust in his servants* , (though in outward appearance it recede from our old and from your vulgar Latine) may pass for current , since it is avowed and attested not only by the Hebrew and the Greek , but also by your own *Pineda* ; But your exposition of the old, may not pass for current, *He found no steadfastness in his servants* , that is, in the bad Angels ; For how were they his servants after they had disclaimed and renounced his service, and were become his enemies ? How were they his Saints, when they were in actual Rebellion against their King ? How were they his Saints , (as the parallel place calls them) after

N

they

they were become obstinate sinners? But I suppose you will little regard my arguments, (for you generally have a deaf ear for us Protestants, though you will not have a dumb mouth) Therefore again I produce your own *Pineda* against you, who will either *find* acceptance with you as a *Divine*, or *force* it from you as a *Je-
suit*; And he telling us that some understand this Text in particular of *good*, others of *bad* Angels, concludes in effect it is best understood in general of *All Angels*; for so are his words, Sensus uterque ad rem facit; nam quicquid lucis, laudis, gloriationis in Angelis reperiri potest, à Deo datum, constitutum & inditum est; ex se nihil habent nisi insaniam negative, i. nullam ex se sapientiam, nullam virtutem, bonitatem nullam; *Both interpretations make to one and the same purpose; for whatsoever light, or praise, or exultation is in the good Angels, it is all from God; (there's ללל in its primary signification, Laudare, gloriari, vocem attollere;) From themselves they have nothing but madness negatively, that is, no wisdom, no virtue, no goodness; (there's ללל in its secundarie signification, by way of Antiphrasis, Nequam & pravum esse, gloria & nominis*

nominis splendore indignum :) Here is then very much, (though you say here is nothing) against praying to Angels and Saints confirmed in grace and glory ; For what is their confirmation to my Religion ? or how comes my Religion, which is the homage I owe to my Creator, made communicable to a creature ? Be he never so glorious, yet he is as far from God as my self ; for betwixt finite and infinite the distance is infinite, whether the finite be glorious or inglorious ; for be he never so glorious, yet he and his glory both are nothing in comparison of him to whom Cherubins and Seraphins continually do cry, *Heaven and earth are full of the majesty of thy Glory.*

7. Having vindicated mine own allegation *against praying to Saints*, I come to oppose your Cardinals allegations *for it*, which though they favour much more of learning & authority, yet not one jot less of impertinency : And yet you and all yours swallow them as glib, as once you swallowed the holy league and Covenant; or as still you are desirous to swallow up all other Churches into your own pretended mother Church. that is, as that *Behemoth* swalloweth waters, of whom it

is said, *Behold he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth*, Job 4. 23. A large swallow you have, to let down *your own Camels*, whiles you strain at *our gnats*; not considering the advice of the first Bishop of *Hierusalem* to his Clergy, *My Brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons*, Jam. 2. 1. If you had not the faith of our Lord Jesus Christ with respect of *persons* more then of *causes*, you would rather be exceptionous against *your own writers*, for most shamefully misapplying the holy Scriptures to set up your false worship, then with *ours* for rightly applying them, to pull it down; since it is so much to the dishonour of Christ our Redeemer, and to the danger of those Christian souls which he hath redeemed: And yet your late writers seeing the unwritten word so unequal a match to grapple with the written word (for the Protestants have opened their eyes, though God alone can open their hearts, and we pray him to open them) do labour to prove all your false adorations, and false invocations, out of the holy Scriptures, notwithstanding they are so
plainly

plainly and so directly against the exprefs letter of the Law of *Moses*, and therefore cannot be according to the letter of the Prophets, which are no other then ~~several Capitions~~ ^{of the} Law: But I will confine my self to your most reason-
ed Dogmatist, and desire you with me to consider the strange impertinency, and (if wilful) the stranger impiety of his allegations out of the Text, to maintain your invocation of Saints: And amongst them all, two only shall serve my turn.

8. The first is that of *Gen. 48. 16.* *The Angel which redeemed me from all evil bless the lads*; Hic aperte sanctus Jacob Angelum invocavit, (saith Bellarm.) Here *holly Jacob did manifestly invoke an Angel.* If he did, 'tis manifest he took that Angel for the God of his Fathers *Abraham* and *Isaac*; for the God which fed him all his life long, and redeemed him from all evil; for he invocateth none other to bless the lads but only that God; so saith the Text, *God before whom my Fathers Abraham and Isaac did walk, the God which fed me all my life long to this day*; *The Angel which redeemed me from all evil, bless the lads*: 'Tis palpable all these particulars do concern but one, and him *Jacob* desireth

reth to bless the children : If that one
 were an Angel, he did not pray for Gods
 blessing upon them, so the lads were little
 beholding to him : If that one were
 God, he did not pray to an Angel to bless
 them : ^{for} Nay indeed all that are con-
 cerned in this Text (for the Angel though
 named, yet is not concerned in it) are
 little beholding to him ; for all are losers
 by this interpretation. 1^o God loseth his
 honour of accepting, feeding, redeeming
 and blessing his servants. 2^o *Abraham*
 and *Isaac* lose their God ; For it was the
Almighty God (not an Angel) that said
 to *Abraham*, *Walk before me and be thou*
perfect, Gen. 17. 1. and *God before whom*
my Fathers Abraham and Isaac did walk,
 saith this Text. 3^o The poor infants lose
 their blessing ; for tis clear, an Angel could
 not bless them, but only ministerially
 from God. 4^o *Jacob* loseth his Religion,
 for he calleth upon a false God, if upon
 an Angel instead of God. All these cannot
 lose by this interpretation, & the Interpreter
 himself be no loser ; therefore though I
 will not say he *lost his honesty* by seeking to
wrest a text, yet I must say he hath *lost his*
authority by seeking to oppose it ; For it
 is

is not an *exposition* but an *opposition* of the Text, when words are taken *Grammatically* in their own sense, that should be taken *Theologically* in Gods sense : The Grammatical sense of a word is according to its own signification : But the Theological sense of a word is according to Gods use of it, or Gods application ; As *Genesis* 18. 2. *The Lord appeared unto Abraham*, but v. 2. *Lo three men stood by him* ; And again v. 16. *The men rose up from thence*, yet v. 17. *And the Lord said* ; and 'tis evident by all *Abrahams* prayer, that it was the Lord appeared unto him, for he calleth him the *Judge of all the earth*, v. 25. and v. 33. 'tis said, *The Lord went his way, as soon as he had left communing with Abraham*. If you take this word *men* Grammatically, as 'tis in its own signification, you must say *Abraham* prayed to a *man* ; But if you take it Theologically, as 'tis in Gods use or application, 'tis no less then the *Lord* appearing in the likeness of a *Man* ; and you must say That *Abraham* prayed only to the *Lord* ; So in this Text (mis-interpreted by your great Doctor) if you take the word *Angel* Grammatically as it signifies in it self, 'tis plain *Jacob* invocated

an Angel, but if you take it Theologically as God useth it, 'tis no less then the Lord in the likeness of an Angel, and so 'tis plain *Jacob* invocated none but God; And truly the one Text might as well have been urged to prove that *Abraham* invocated a *man*, as the other to prove that *Jacob* invocated an *Angel*; Both good proofs *Grammatically*, but neither a good proof *Theologically*; For Grammarians look upon words as they signifie in *themselves*, but Divines look upon words as they signifie in their *use*; the reason is, because the work of the one is to understand the *Thing*, but the work of the other is to understand the *Truth*; therefore as doubtful Propositions in the New Testament are to be expounded according to the Analogie of Faith in the Apostles Creed, that we may have Truth in our Belief: So doubtful Propositions in the Old Testament are to be expounded according to the *analogue of righteousness* in *Moses* his Decalogue, that we may have Truth in our Obedience: And as that Proposition, *This is my body*, must be taken Theologically, that is, *in the sense of the speaker*, because taken Grammatically, that is, *in the bare sense of the words*, it

over-

overthrows the analogie of Faith in the
 Apostles Creed concerning Christs *natural*
body; for that was *conceived by the ho-*
ly Ghost, born of the Virgin Mary, suffered
under Pontius Pilate, was crucified, dead
and buried, ascended into heaven, and now
sitteth on the right hand of God, which
 cannot be truly said of Christs *Sacramen-*
tal Body in the blessed Eucharist; So this
 Proposition, *The Angel which redeemed*
me from all evil, blest the lads, must be ta-
 ken *Theologically*, that is, *in the sense of the*
speaker; because taken *Grammatically*,
 that is, *in the bare sense of the words*, it
 overthrows the analogy of righteousness
 in *Moses* his Decalogue, ascribing that to
 an Angel, which is proper and peculiar to
 God alone, by vertue of the first Com-
 mandement, as to be the *God before whom*
Abraham and Isaac did walk, the God which
had fed Jacob all his life, and had redeemed
him from all evil, and could blest the
lads by his own authority, both with tem-
 poral and with spiritual blessings: For
 he that saith *Thou shalt have no other Gods*
but me, saith, *Thou shalt not have an An-*
gel instead of me, as if thy Fathers had
 walked *before him*, thou wert to be fed
 from him, to be redeemed by him, to be

blessed *through him* ; The analogie o
 Righteousness or of Religion in the first
 Commandement admits not this inter-
 pretation ; therefore though it be Gram-
 matically true in the sense of the words,
 yet 'tis Theologically false in the sense of
 the speaker ; for Gods Spirit speaketh not
 contradictorily to himself. And being
 proved to be Theologically false, because
 it is against the analogy of righteousness
 or of Religion, it is easie to prove it *Logi-
 cally* false, because it is against the analo-
 gy of reason : And truly so it is in three
 respects.

1. In respect of *the Proposition*, The
 Predicate not agreeing with the Subject ;
 and therefore though an Angel be *named*,
 yet he is not *intended*, because he is named
 with such a property or attribute as be-
 longs only to God, viz. *Redeeming from
 all evil, and Blessing with all good*.

2. This interpretation is Logically false
 in respect of the connexion, the Proposi-
 tion not agreeing with the Antecedents
 and Consequents ; For an Angel cannot
 be the God before whom *Jacobs* Fathers
 walked, by whom *Jacob* himself was fed
 and redeemed, from whom *Jacobs* children
 could be blessed.

3. This

3. This interpretation is Logically false in respect of the deduction, because if an Angel be here meant as he is named, it will follow that an Angel hath the *Kingdome* and *Power*, may have the *Glory* and *worship* of God.

And now pray Sir consider how distant are your proceedings from that love of truth, that candor of Ingenuity, that care of conscience which should be among Christian Divines, both in rejecting those interpretations of the holy Scriptures against praying to Saints (whether Angels or Men) which are undoubtedly true, not only *Grammatically*, but also *Theologically* and *Logically*, and in embracing those interpretations for praying to Saints, which are undoubtedly false, if not Grammatically, yet at least both Theologically and Logically in all these respects : And such will be found all the interpretations of the Text alledged by your late Divines in this argument, if they be diligently examined either according to the analogy of Religion, or according to the analogy of Reason: But I return to this, which cannot be made true in the judgement of the most eminent Divines both of Greek and Latine Church ; I will name you two,
St

St. Chrysostome for the Greek, and St. Thomas of Aquine for the Latine Church.

1. St. Chryst. for the Greek Church, who upon these words, *The Angel which redeemed me from all evils bless the lads*, gives us this gloss, (λογ^{ος} 66. in Genesin) Εὐχάρισ^{ος} γνῶμ^η, φιλόθε^{ος} ψυχ^η, τ^{ὸς} ἐναυλον ἔχει γνῶσιν τῶν τῶ. Θεῷ ἐνεργησάν. Εκείν^{ος}, φησιν, ᾧ οἱ πατέρες μου ἐνεργήσαν, ὁ ἐμὲ διαθρίψας ἐκ νεότητ^{ος} ἕως τῆ παρόντ^{ος}, ὁ ἐξ ἀρχῆς πάντων με τῶν κακῶν ῥυσάμει^{ος}, ὁ π^ροσαύτην π^ροῖ ἐμὲ κηδεμορίαν ἐπιδειξάμει^{ος}, ὅς τοις εὐλογῆσι τὰ παιδία ταῦτα : O thankful resolution, O Soul loving of God, how doth the remembrance of his benefite dwell and lodge in his heart ! That God (saith he) whom my Fathers pleased, who fed me from my youth until now, who from the beginning delivered me from all evil, He who hath shewed such signal providence towards me, He bless these Children ; See here in St. Chrysostomes gloss, Jacob prayed to God, not to the Angel to bless his grand Children ; And He was the mouth of the Greek Church. 2. St. Thomas of Aquine saith the same, but much more perspicuously as to the Confutation of Bellarmines error, though not as to the confirmation of Gods truth ; For whereas Bellarmine saith,

saith, *Jacob* invocated an Angel; The Angelical Dr. saith, he did not, but that he called the God of his Fathers His Angel; for these are his words upon the place, Videtur quod Deum Patrum suorum suum vocat Angelum, & sui protectorem & salvatorem, unde & postea in singulari dicit, Benedicat pueris istis: *It seems that he calleth the God of his Fathers his Angel, and his Protector and saviour, whence it is that afterward he saith in the singular number,* (though he had named two, sc. God and the Angel) *He bless the lads:* nisi forte Angelicam benedictionem divinae benedictioni tanquam comministrā sive subministrā adjungat, sed modus loquendi quem tenet si bene advertatur, magis sapit primum modum; *Unless you will say that He annexeth the Angelical benediction as ministerial to the Divine; But the manner of his speech if it be well observed, rather calleth for the first interpretation;* This was *Aquinas* his judgement, after his most serious deliberation upon the words, and we may well look upon it as the judgement of the Latine Church, the rather because He was the chief Captain of the Schoolemen, and though he laboured to prove the same conclusion with *Bellarmino*

mine, yet not by the same præmisses, but he leaves out this, as not thinking it a fit proof, and is contented only with that of Job 5. 1. *Voca si est qui tibi respondeat, & ad aliquem sanctorum convertere*, which is another of your Cardinals allegations out of the Text, to prove the Invocation of Saints.

9. And He is so over zealous for this proof, (*lib. 2. de Verbo Dei*, cap. 12.) That when Chemnitius had said the Text was corruptly interpreted in the Vulgar translation; His answer is, *Fortè fuisse ebrium, quum hoc scripsit, Chemnitium*; Perchance Chemnitius was drunk when he writ this: Bad words are seldom signs of a good cause, but often more then signs, they are proofs of a bad temper; And we know that there is a sort of men which are drunken, but not with wine; that stagger, but not with strong drink, Isa. 29. 9. Those upon whom the Lord hath poured out the spirit of deep sleep and hath closed their eyes, v. 10. and that this judgement is chiefly denounced against them who teach the fear of God by the precept of men, v. 13. (or who teach for Doctrines the Commandments of men, as our blessed Saviour hath explained those words, *Mat. 15. 9.*) for concerning those
it

it is said, *The wisdom of their wise men shall perish, and the understanding of their prudent shall be hid*, v. 14. There is a *spiritual*, as well as a *carnal* drunkenness; and God keep all Christians, (especially the Ministers of Christ) from them both, for either is enough to make them scandalous Ministers in Gods, if not in mans account: But of the two the spiritual drunkenness is the more *sinful*, though the carnal drunkenness be the more *shameful*; The carnal drunkard is a beast, but the spiritual drunkard is a *Devil*; *Noah* repented and recovered of his *carnal*; but *Ham* (that mocked his Father) never repented nor recovered of his *spiritual* drunkenness: I would to God our proud malicious self-justitiaries, but others Censors, would seriously consider this *undeniable*, though perhaps *unwelcome* Truth, who in this particular follow the *example*, as in other, the *doctrine* of the Jesuites, and deal with sober, grave, learned, Religious Divines their *Brethren* at least, if not their *Fathers*, as *Bellarmino* did with *Chemnitius*, reproaching their *persons*, instead of answering their *Arguments* or reverencing their *Functions*; That by perswading the common rout they

they are *scandalous Ministers*, they may deprive Gods Church of the *office*, Gods people of the *benefit*, and God himself of the *glory* of their ministry: This is such a kind of spiritual intoxication as besotteth not only the Head, but also the Heart; destroying all true temperance and sobriety, which is therefore called Σωφροσύνη, παρὰ το σῶζειν τὴν ψήναι, because it guards and preserves and keeps entire the very mind, the Heart and the Soul:

For I pray, was that Synagogue of the Libertins to be reputed a company of sober Ecclesiasticks, who not being able to resist the wisdom and the Spirit by which St. *Stephen* spake, suborned men, stirred up the people, and set up false witnesses, which said, *This man ceaseth not to speak blasphemous words*, Act. 7. as if they had said in our new stile, (for it is sharp, and cuts deep,) *He is a common swearer*: Or were not those Jews worse then drunk, who because St. *John Baptist* observed a secure course of life, said *He had a Devil*; and because our blessed Saviour came eating and drinking said, *He was a man gluttonous and a wine-bibber, a friend of publicans and sinners*! Matt. 11. That is, say our new Merchants, (for they make
sale

sale of Gods glory, mens innocency and
 their own consciences) *He is a Papist*, or
He is a common drunkard. They who thus
 unjustly and unconscionably, asperse
 Orthodox Ministers, that by taking away
 their *Innocency*, they may also take away
 not only their Patrimony, but also their
 Authority and their Ministry, are spiri-
 tual drunkards besotted either with pride
 or with malice, or with covetousness;
 And the Holy Ghost speaks against them
 as drunkards, saying of them, *Behold they*
Belch out with their mouth, Swords are in
their lips; for who, say they, doth hear? Psal.
 59. 7. *Behold they Belch out with their*
mouth; what can drunkards do more? and
they say, Who doth hear? what do such ar-
 rant scots say less? *But thou O Lord shalt*
laugh at them, (though they laugh at all
 the World besides) *Thou shalt have all*
the Heathen in derision; thou accountest
 them no better then *Heathens*, though
 they account themselves the only good
Christians; or if you please, the only true
Jesuites, as if no other but themselves did
 truly know, or love, or *Preach* Jesus
 Christ; he that is of this proud perswa-
 sion, or rather of this perverse and poy-
 sonsome disposition, may be called a Je-
 suite,

finite, whether he pretend to be a Papist or a Protestant : *But 'tis not bad language* can make any man a bad Divine, save him that speaks it ; Bene facere & malè audire Regium est, *To do well and to hear ill is the part of a good King* ; And by the same reason, *To say well*, (that is boldly to rebuke vice, and constantly to preach the truth) *and to hear ill, is the part of a good Divine* ; Black-mouthed calumnies stick a very little while upon their *names* that patiently *bear* them, but a long time (nay for ever, unless they be washed away by the tears of repentance) upon their *souls* that maliciously use them ; such arguments suddenly *confute* themselves, but eternally *condemne* their Authors.

10. Therefore *Bellarmino* relies not upon this argument, but findeth out another, saying, Nam apertissime Hebræa sic se habent, Voca nunc si est respondens tibi, & ad aliquem de sanctis respice ; & sanè si quæritur verbum expressum, hic expressissimum est ; (Bell. lib. 2. de Verbo Dei, cap. 12.) *The sense of the Hebrew is plainly this, Call now if any will answer thee, and look to some one among the Saints : If we would have an express Text (to prove the Invocation of Saints) this is most express :*

press: There's no calumny in this assertion concerning the *Person*, but sure there is concerning the *cause*; For if this Text in the Hebrew be so expresse for the Invocation of Saints, how comes it to pass that none of the Hebrew Doctors did so understand it? (for *Ezra* and *Jarchi* explain it of Holy men here on earth) and none of the Hebrew nation did so practise it? For all the world cannot prove that the Jews did Invoke Saints, or Angels; so that either the Jews were inexcusable for not performing this expresse duty of the Text, or *Bellarmin* is inexcusable for calling it so. And indeed himselfes gives us two strong presumptions to say, that though he did *call*, yet he did not *believe* it to be an expresse duty of the Text; The one is taken from him as a *Critick*, for in his Hebrew Grammar (*Par. 2. cap. 4.*) He reckons the pronoun 'נ (used in this place) among the Interrogatives, and consequently, 'נ-ל cannot here be rightly interpreted, *ad aliquem*, by way of command or concession, but *ad quem*? by way of question or of Interrogation; not to one of the Saints, but to which of the Saints? The other is taken from him as a *Divine*; For
in

in his first book *de Beat. Sanct. c. 19. v. 2.* he saith plainly there was no invocation of Saints before Christs ascension into Heaven; *Quia ante id tempus sancti non videbant Deum, non fuit consuetum in veteri Testamento ut diceretur, Sancte Abraham ora pro me. Because before that time the Saints did not see God, it was not usual under the Old Testament for any to say, O Saint Abraham pray for me: As a Critick* he tells us the Hebrew words were properly to be interpreted by way of Interrogation; As a *Divine* he tells us the Jews did not take them for a command or injunction; for then whether the Saints did see God or not, they must have been invocated; Therefore 'tis only as a *Disputant* that he tells, This was a most expresse Text for the Invocation of Saints; sure *Pineda* his fellow-Jesuit thought it not so, for he saith these words had as many several interpretations, as thy had several interpreters, *Tot interpretationes quot interpretum capita*; and by cleaving to *Aquinas* his exposition of them, which was for praying to Saints, He falls into this absurdity to say that at that time this Invocation was both in the custome and in the faith of the Church,

Tum

Tum in consuetudine, tum in fide fuisse receptam; which though *Bellarmino* be zealous to affirm concerning the Invocation of Angels; yet he is not so hardy as to affirm concerning the Invocation of Saints: A Tenent that creates *their contradictions*, cannot invite our *assent*, may not have *our belief*: And the rather because *Hieronimus Osorius* a Bishop (but not a Jesuit) of their own Religion, (if at least the Religion of *Jesuits* may be called the same with the Religion of the *Bishops* in the Church of *Rome*) in his Paraphrase upon *Job* gives us a quite contrary exposition of these words, saying, Denuntia quæso alicui præstanti viro testimonium, & animadverte an sit aliquis qui tecum sentiat: Ad quem enim ex Sanctis hominibus adibis, qui tuæ sententiæ suffragari audeat? *Declare now to some excellent men your testimony, and observe if there be any that hath the same thoughts with you; For unto whom amongst all the Holy men can you go that will dare to be of your opinion?* This man was trained up in the Invocation of Saints as well as *Bellarmino*, yet could not see how to ground it upon this Text; For he expounds it not of Saints in Heaven, but of Saints

on

on Earth, as *Abenezra* had expounded it before him, Ex cujus ore sanctorum qui in terrâ sunt talia unquam audisti? מהקרושים שהיו בארץ of the Saints which are on earth, out of whose mouth among all the Saints which are on the Earth did you ever hear such things! But we may very well grant the words are rather to be understood of Holy Angels, then of Holy men, because he had spoken of the Angels a little before; yet even so *Bellarmines* inference will not be made good, that it was then the custome to call upon the Holy Angels for their Patronage, (tunc fuisse consuetudinem invocandi patrocinium Sanctorum Angelorum) For the context will then require this sense as it is delivered by the most judicious and learned *Mercerus*, Voca Angelorum aliquem & eum inclama, an vero eorum vel minimus tibi respondebit, te suo sermone & alloquio dignabitur? Nullum sanè reperies: Vides quantum à Deo distes, quum ne Angeli quidem longè Deo inferiores, te sint allocuturi, si ad eos clames, ob distantiam quæ inter te est, & illos: Call any one of the Angels and cry unto him, and see if the meanest of them will answer thee, or vouchsafe thee one word of discourse;
Then

Thou wilt find none; Thou seest then how far thou art distant from God, when not so much as his Angels who are so far below him, will answer thee if thou call to them, because of the distance which is betwixt them and thee. This is most probably the meaning of the words from the context; for *Eliphaz* had a little before debased the excellencies of the Angels in regard of God, and now comes to debase the excellencies of men in regard of the Angels, all the scope and intent of his discourse tending to shew the emptiness and vanity of the Creature, that so he might make *Job* humble himself before his Creator, as hath been shewed a little before, *sc.* Paragraph 3. 4, 5, 6. out of your own *Pineda.*

II. But we must take to us *the whole Armour of God*, that we may be able to withstand the assaults of men so furiously assaulting us, and so watchfully besetting us; *To the Law and to the Testimony*, if others speak not according to that word, 'tis because there is no light, no truth in them; I ask then, Doth this Invocation of Saints agree with the analogie of Faith in the Apostles Creed? or with the analogie of righteousness in *Moses* his Decalogue?

I trow not : For the one teacheth me to
believe in one God; the other *not to call upon*
him in whom I have not believed, and can-
not believe ; And 'tis clear that *Invocation*
of Saints is against the whole current of de-
 votions derived to us by the Spirit of God
 through the channel either of the *Old* or
 of the *New Testament*; For there is scarce
 any prayer in either, which our Saviour
 Christ, who hath taught it us, doth not
 pray with us; for if he do not, 'tis in vain
 for us to pray, since God heareth not our
 prayers, but for his Intercession; And
 therefore the *Invocations* that are used in
 the *Psalms* (a peculiar Book of Prayers,
 and Praises made by Gods own Holy Spi-
 rit for the use of his Church, and con-
 stantly used by it in all ages,) are general-
 ly first spoken in the Person of Christ, (as
 appears in that he applied to himself very
 many of them; as, *my God, my God, why hast*
thou forsaken me! Psal. 22. 1. and, *Into thy*
hands I commit my spirit, Psal. 31. 6.) and
 being first spoken in the Person of Christ,
 are the more strongly recommended to
 all good Christians, as composed by his
 Spirit, sanctified by his lips, and empower-
 ed and strengthened by his Intercession;
 For *Christus realis*, and *Christus mysticus*,
 Christ

Christ *personally* and Christ *mystically* considered, do constitute but one Communion of Saints; He is the Head, they are his Body; and therefore they must pray *in sin* (for in Schisme) if they pray not to him as their Head, for that is not to pray in Christs Communion; as also *in vain*, (because in sin) if they pray without their Head, for that is not to pray in Christs Intercession: Wherefore it being an undoubted truth that *Christ was made obedient to the whole Law for man*, it necessarily follows that praying to Saints cannot be a duty of the Law, but we must say That Christ the eternal Son of God prayed to Saints, that is, the Creator to the Creature. And if it be not a duty of the Law, how can it be command in the Prophets, since they are but *exponnders*, not *enlargers* of the Law? How in this Prophet *Job*? whose book was penned in Hebrew by the Law-giver himself (and only in Arabick by *Job*, as saith your own *Bellarmino*, (*de Script. Eccl. cap. de Job*) because it is the judgement of the Catholick Church that *Moses* was the first Ecclesiastical Writer, or the first Amanuensis and penneman of the Holy Ghost: which by the way is another argument to prove

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that *Bellarmino* did not, could not believe this Text of Holy *Job* was to be interpreted as a command, *Ad aliquem Sanctorum respice*, *Look to one of the Saints*, but as a question or exhortation, *Ad quem sanctorum respicies*, *To which of the Saints wilt thou look?* for without doubt so great a Scholar could not believe, That *Moses* did bid us to do that in *Job*, which he did forbid us to do in *Exodus*: For the Commandement which saith *Thou shalt have no other Gods but me*, doth likewise say, *Thou shalt invoke no other but me*, because invocation is the most proper and the most publick acknowledgement and worship of God: For Invocation is required by the first, though it is regulated by the third commandement; That enjoyns the object and internal affection, this only enjoyns the manner and the external expression; Therefore *Call upon me in the day of trouble*, (*Psal. 50. 15.*) belonging to the affirmative; *Call not upon any besides me*, doth belong to the negative precept in the first Commandement, since these two are contraries, and *contraria sunt sub eodem genere posita*, contraries must be ranked or reckoned under one and the same Head; For in vain doth your Cardinal

dinal seek to excuse *bad words* in prayers, from the *good sense* or meaning of him that prays (*non agitur de verbis, sed de sensu verborum*, Bell. l. i. de sanct. Beat. c. 17.) because as a right intention in our prayers, is required by the *first*; so also a right expression in our prayers, is required by the *third* Commandement; God requiring us no less to honour his *Name* by right words and professions in the *One*, then to honour his *Nature* by right intentions and affections in the *other*:

For as we may not *honour God with our lips* whiles our hearts are far from him; So neither may we *dishonour him with our lips* whiles our hearts are near him; For as the one makes us *Hypocritical*, so the other makes us *blasphemous* worshippers; As the one is directly against the *internal*, so the other is directly against the *external* Act of Religion; as the one is against the morality of the *first*, so the other is against the morality of the *third* Commandement: But of this I have spoken elsewhere, of purpose to justify the Religion established and professed amongst us (for which so many Orthodox Divines have lately lost their livelihoods by Protestants, and pray they may not *come*

to lose their lives by Papists) because I was there bound to shew the irreligion that I found not only in *Faction*, which hath no *Liturgie*, but also in *superstition*, which hath *corrupt Liturgie*, (*Justif. of the Church of England, cap. 3. sec. 3.*) there you might have seen more work made for you upon the grounds of *conscience*, then you have here made for me only upon the grounds of *contention*: Whether if you please you may go for more of this argument; but before you go, take this Question along with you, not *Where was this your Religion of praying to Saints before Luther*, but *where is it now*? For it is not in any of Gods Commandements concerning Religion, nay 'tis plainly against them all; 'Tis against the first in having a false Object, and false internal acts of Religion; against the second, in having a false external act or manner of Religion, by way of adoration; against the third, in having a false external act or manner of Religion, by way of invocation, or of Praise and Profession: As it is not according to Gods Commandements, so it cannot be Piety or Religion: as 'tis against Gods Commandements, so 'tis moreover impiety and irreligion: There-
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fore boast not any longer of the general profession and practice of this or any other corrupt part of your Religion, which you cannot justifie in its substance; For 'tis a miserable Religion which is to be found only in its *exercise* according to the purport of the fourth, and not also in its *substance* according to the purport of the three first Commandements: A Religion in its *Name*, not in its *Nature*; in its *solemnity*, not in its *purity*; in its *followers*, not in it *self*: That is, in one word, A Religion not of *Gods*, but of *mans* making.

12. To such a Religion belongs that Prayer, *Maria mater gratiæ, mater misericordiæ, Tu nos ab hoste protege, & horâ mortis suscipe*; which yet your Cardinal boldly imputeth to the universal Church, (*sic loquitur ecclesia universa, lib. 1. de Sanct. Beat. cap. 19.*) though its language speak only *the Church of Rome*, and its rythme speaks only *the late and corrupt ages of that Church*, and its irreligion doth in truth speak *no Church*; For that is no Church whereof Christ is not the Head: And he is not the Head of that Church which prayeth to such as he did not pray; And he did never pray to his Mother, but only to his

Father ; teaching us to say, *Our Father*, not *Our Mother*, which art in Heaven : We cannot say the words of this Prayer *in his Communion*, we cannot obtain the blessing of it *by his intercession*, therefore if we will be his Church, we must put this prayer out of *our mouths*, because we dare not put it into *His* : We have no pattern for such prayers in all the Book of God; and till we can find better Patterns then God hath given, we are bound to follow those of his giving, or we shall leave his Sons holy Communion, and lose his Sons blessed Intercession in our prayers : For as we are sure the eternal Son of God hath not taught us thus to pray, so we may be assured he will not, he cannot assist us in this Prayer : *Esto mihi in Deum Protectorem, (Psal. 31. 4.)* will not agree with this, *Tu nos ab hoste protege;* *In m  us tuas c  mendo spirit   me  ,* will not agree with this, *Et hor   mortis suscipe;* why should I leave the Communion of Gods eternal Son; either in not saying the one, or in saying the other ? For I may no more now venter to have *Religion*, then I may hereafter hope to have a *salvation* out of his Communion ? And though it be more like a Heathen then a Christian

Christian to say, *If it be a question of words and of names, and of your Law*, (Acts 18. 15.) for words are to be regulated in the exercise of Religion, according to Gods Law, by vertue of the *third* Commandement, no less then thoughts by vertue of the *first*: Gestures by vertue of the *second*, and Deeds by vertue of the *fourth*; yet is that saying very unfitly applyed in the defence of this Prayer: For this is as formal an Invocation of the Blessed Virgin, as if she were God; Calling her the Mother of Grace and Mercy, and praying her to protect us in our life, and to receive us at our death; And who can say more then this *to God*, (putting but Father instead of Mother) who can ask more then this *of God*? This is in effect to say, Mater de coelis Dea, instead of, Pater de coelis Deus, miserere nobis miseris peccatoribus; O blessed Mother of God, instead of O God the Father of Heaven, have mercy upon us miserable sinners; And we ought to say, Libera nos Domine, Good Lord deliver us, not so much in regard of any other evil and mischief, as in regard of such Letanies: Therefore this Invocation of the Mother of God, is faulty in *Objecto cultus*, & in *modo co-*

lendi; both in the object of worship, and in the manner of worshipping; *In the object of worship*, for the Mother of God is not God; (there's the breach of the first Commandement) *In the manner of worshipping*, for she is called upon *with such titles*, and *for such blessings*, as if she were God; there's the breach of the third Commandement; Add to these the manner of Adoration, which also generally accompanieth this Invocation, and you will see in it likewise the breach of the second Commandement; and so cannot but shew your selves strangely Religious in breaking at once all the three Commandements that concern the substance of Religion: Here is a false worship materially or extrinsically in gesture and words, and a false worship formally or intrinsically in a Religious affection to the creature which is due only to the Creator; So that you see I did not aggravate but diminish the defects of your penance, when I said, your Confessional Interrogatories were defective *as to one*; for I might have said they were defective *as to three* Commandements: And will you still boast of your uncontroled and uninterrupted exercise of this corrupt Religion

Religion : Do you think that *Gods Church* can outweigh *Gods Word* in the ballance of the Sanctuary ? or will you avow that for the practice of *Gods Church*, which is disavowed by the Precept of *Gods Word* ? Say then, you believe the *Communion of sinners*, instead of the *Communion of Saints* ; For that is sin which is directly against *Gods Law* ; and to communicate in sin , belongs to the *Communion of sinners*, not to the *Communion of Saints* ; Therefore pray let the *Lords Psalter* , which was composed by the Spirit of God, and not the *Ladies Psalter*, which was impiously devised by the phantasies of men, be accounted the general rule and square of Devotions for *Gods Church* ; And when the Spirit of God hath said , *Rejoyce in the Lord O ye righteous, and give thanks for a remembrance of his holiness* , Psal. 97. 12. setting forth, 1^o the *Communion of Saints* , *O ye Righteous* ; 2^o the *Religion of Saints* , wherein they Communicate , *Rejoyce in the Lord, and give thanks for a remembrance of his holiness* ; (where we have the object of their Religion, *the Lord* ; and the internal act thereof , *Rejoyce* ; and the external act thereof, *Give thanks* ; and the end or intention of both , *for a remembrance*

brance of his holiness ;) Do not you persuade the world, that his Church (truly so called) hath taught the people to say , *Rejoyce in the Lady O ye Righteous, and give thanks for a remembrance of her holiness* , for that were to say, that the Church hath both corrupted the Religion, and forsaken the Communion of Saints , which is little better then to set up the Devils Chappel , instead of *Gods Church* ; For these abominable kind of prayers are most *unconscionable*, because to the abuse of Christian Religion; and most *uncharitable*, because to the breach of Christian Communion; and 'tis for the Devils Chappel, not for Gods Church to be guilty of unconscionableness and of uncharitableness.

13. Therefore let the *men* , not the *Church* bear the blame of such corrupt invocations ; For the *Church of Israel* did continue and fulfill *Joshua's* Protestation, *As for me and my house, we will serve the Lord* ; (Josh. 24. 15.) when the *men of Israel* did forsake it, and served *Baal* ; and God owns those for his Church which had served him alone, saying, *I have reserved to myself seven thousand men who have not bowed the knee to Baal* , (Rom. 11. 4.) They who had bowed the knee to *Baal* , were not *Gods reserve* ; they were of the *men* , they

they were not of the *Church of Israel* ; God himself accounting those only for his Church, who in that general defecti-
 on and apostacy, had reserved themselves for *him*, and consequently who had in their hearts *a secret detestation of the false worship* then generally followed, if not in their mouthes *an open Protestation against it* ; They were all of them either *private* or *publick Protestants* , privately or publicly protesting against that Religion which served not the Lord ; and they had no worse a Precedent then *Ioshua* , (the very type of Christ , the author and finisher of our faith) for that their Protestation : If the true Religion did constitute Gods Church *then*, why not *now* ? (though the *false* made a far greater noise and shew then the *true*, the Prophets of God being driven into caves , whiles the Prophets of the groves did eat at *Iezabels* table) For an agreement in falsity and irreligion , though never so great, both *shews* and *makes* rather a *conspiracy of sinners*, then a *Communion of Saints*. Therefore since this Invocation is indeed false Religion, it must needs be falsely attributed to the true Church of God, for that is constituted and established by the true Religion;

Religion ; and is no more a true Church from its falsities, then the Moon is a true Moon from its *spots*, or a man is a true man from his *Diseases* : And the Church of *Rome* is not a true Church from the false Invocation of Saints, or any other acts of false worship, but from the true Invocation of God, and other such acts of true worship, which are still maintained, professed and practised in that Church ; And we Protestants justly say, That your Religion is the same with our Religion, but our Religion is not the same with your superstition : As far as as you pray to God, we pray with you, (at least in vote and desire) As far as you pray to Saints, we can only pray for you, we dare not pray with you : And though we may all justly be destroyed for our manifold and grievous offences (particularly for serving our selves of God, more then serving him, in the prosecution of our reformation) yet in this respect we may be sure God will never want a *Protestant* Church, because he will never want a *true* Church : If all the world should turn Papists, Papists themselves should in this turn Protestants, if not openly yet secretly, Protesting against the
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worship which is against the Law of God, and forsaking it either explicitly by a new obedience, or at least implicitly by an earnest Repentance : This kind of Protestantism hath hitherto preserved a true Church in the midst of Poperie, and will preserve it to the worlds end, if that should continue so long : For he that is able out of stones to raise up children unto *Abraham*, is both able and willing out of Papists to raise up children unto himself : Dutiful children, such as will obey their Fathers commands, and therefore will not embrace such a practice of Religion, as breaks no less then three of the chiefest of his Commandements ; or will repent that they have embraced it.

14. Therefore we dare not say with your *Trent Catechist*, That the Catholick Church alwaies invocated Saints, and worshipped their Reliques; *Invocationem Sanctorum sanctorumque cinerum cultum, quem semper Catholica Ecclesia adhibuit, huic legi non repugnare, cap. 3.*) because we cannot but say that such Invocation is repugnant not only to the first and second (which are there joyned in one) but also to the third Commandement ;

ment ; and we think it very unjust, that a few Italian Bishops and Priests should endeavour to lay those sins upon the Catholick Church, which they ought to lay to and upon their own consciences , because they have not only suffered, but also maintained them in their own Churches : For it is not crying out , *Templum Domini* , *Templum Domini* ; the Temple of the Lord , the Temple of the Lord , that can acquit us from any act of sin against the Lord ; 'Tis not the noise of Gods Church in our ears, can expell the knowledge or fear of Gods Commandments out of our hearts : God hath entrusted his Church with the *Keeping* , not with the *Making* of Religion ; she is the *Guide* to it, and *in* it , not the *Author* of it ; That Power and Trust he communicated only to his Son and to his Holy Spirit, because indeed it was incommunicable to any other : For who can know the mind of God but God, who can declare the council of his *heart*, but only he that came out of his *bosom* ? Shall not God have that priviledge over *his* servants, which men have over *theirs* , to prescribe the way and manner of his own service ? or shall we allow that disorder

order in Gods Family, which we will not admit into our *own* ? There was no King in *Israel* when every man did that which was right in his own eyes, (*Jud. 17. 6.*) If the Church may do what she pleaseth in matters of Religion, 'tis either because there is no King in Gods *Israel* ; or because Truth and Righteousness are not the establishment of his Kingdom : For Truth and Righteousness come not from man but from God ; and therefore none can be the author of Religion, but only God, since that is nothing else but Truth and Righteousness ; Truth in Articles of Faith, Righteousness in duties of life. Truth in what we are bound to believe, Righteousness in what we are bound to practise : Therefore 'tis vain to set up the Church which is only the *Judge*, against the Law which is the *Rule* of Righteousness : For we can go to the Church only for the *Practice*, but we must go to the Law for the *Purity* of Religion.

The question is here concerning the *Purity* of Religion, whether Invocation of Saints be not against the Law of God? but the answer is made only concerning the *Practice* of Religion ; for they tell us
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it was alwayes used in the Catholick Church! We look upon this answer as faulty for its impertinency, because the question is *matter of Right*, but the answer is *matter of Fact*; and much more faulty for its Calumny, because the Romanists thereby so labour to *excuse* their own, as to *accuse* the Catholick Church: For 'tis plain that Christ and his Apostles never used it; and we must look upon him as the *Head*, upon them as the chief members of the Catholick Church; since we can have no Catholick Church without them, that is, which doth not persist in their doctrine, nor continue in their Communion: And 'tis as plain that no particular Church since them can justify the using it; and consequently tis *unjust* as well as *untrue*, to ascribe the use of it to the Catholick Church, although it hath of late years been used in some particular Churches: For even *Nicephorus* himself saith expressly (*Hest. Eccl. lib. 15. cap. 28. ad finem*) That *Petrus Crapheus* (who lived neer 500. years after Christ) was the first that brought the Invocation of the blessed Virgin into the prayers of the Church; and doubtless she was invoked *before* the other Saints, who is now
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(and hath been for some ages) so much invocated *above* them : [καὶ ἐν πάσῃ ἐυχῇ τὴν Θεοτόκον κατὰ νομὴν αἰεὶ εἶναι, καὶ ταύτης τὴν θείαν κλήσιν ἐπικαλεῖσθαι : Ut in precatione omni Dei genitrix nominaretur, & divinum ejus nomen invocaretur :] That this Invocation was not till then in any Church, is a clear proof it was not of the *Apostolick*, and therefore though it hath been since in some Churches, cannot be a proof that it is of the *Catholick Church*. For the *Apostolick* & the *Catholick* are not two Churches: But let us suppose (which we may not grant) that the *Catholick Church*, as far as 'tis visible, hath of late years used it, yet that is not a sufficient ground for us still to continue the use of it; For we are to serve God, not out of *Custom*, but out of *Conscience*; and therefore in vain do any pretend *Custom* in Gods service against *Conscience*; in vain do any alledge the *Churches usage*, which calls for *Custom*, against Gods *Law* which calls for *Conscience*: If an *Angel from Heaven* preach any other Gospel than what ye have received, let him be accursed, saith St. Paul, Gal. i. 8. The same reason is for the Law received in the *Old*, as for the Gospel received in the *New Testament*;

ment ; Gods truth and righteousness are above the Church Triumphant in heaven, much more above the Church militant on Earth ; not that either Church hath opposed, or will oppose them, (for *the Church of the living God is the pillar and ground of the Truth*, 1 Tim. 3. 15.) but that they are above the Churches opposition ; For no creature can be to it self the rule of *working*, no more then the cause of *being* ; and therefore its work of righteousness cannot depend upon *its own*, but upon *its makers* will ; And Religion being the principal work of Righteousness, cannot depend upon the *will of the Church*, but upon *the will of God* ; This sublime truth is admirably delivered by the master of subtilties, and sublimites (*Scorus in 1 lib. sent. dist. 44.*) in these words, In omni liberè agente, quod potest agere secundum, præter, vel contra dictamen legis rectæ, est distinguere potentiam ordinatam & absolutam ; Ordinata quidem ; conformiter agendo legi rectæ ; absoluta verò, agendo præter illam legem, vel contra eam ; sic dicunt Jurista, aliquis potest facere de facto, hoc est de potentia suâ absolutâ ; vel de jure, hoc est de potentia ordinatâ secundum jura :
Quando

Quando autem lex ista secundum quam recte agendum est, non est in potestate agentis, tunc agendo secundum potentiam absolutam, inordinatè agit & non rectè; Quum enim subfit tali legi, tenetur agere secundum legem: sed quando in potestate agentis est lex & rectitudo legis, potest tale agens ordinatè & rectè agere aliter quàm lex illa dictat, quia non subest illi legi, & sic ejus potentia absoluta non est inordinata: In every free agent which can act *according*, *besides*, or *against* the dictate of law and righteousness we must distinguish betwixt his *orderly* and his *absolute* power; his orderly power is shewed in acting conformably to the Law; his absolute power in acting either *besides* it or *against* it: so the Civilians tell us, a man may do a thing *as a matter of fact*, that is by his absolute power, (according to his will) or *as a matter of right*, that is by his orderly power, (according to the Laws:) when the Law, according to which a man is to act righteously, is not in the power of the Agent, then by acting according to his absolute power he acts disorderly and not righteously; for being subject to a Law, he is bound to act according to that Law: But when
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the Law and the Righteousness of the Law is in the power of the Agent, such an Agent may act orderly and righteously, and yet act otherwise then according to the dictate of that Law, because he is not subject to that Law, and so his absolute power is not disorderly. To apply this to our present case; The Church is this free Agent in the exercise of Religion, and having a Law given her to act by, she may not act therein by an absolute power, either *besides* or *against* that Law given her; but by an orderly power, *according to it*; For being subject to the Law of Religion, she is bound in the exercise of Religion, to act according to that Law: For there only the Agent may act orderly and righteously, not according to the dictate of Law, where the Law and the righteousness of the Law is in his own power. So that either we must say, That the Law and the righteousness of Religion is under the Power and Authority of the Church, or we must confine the Church in the exercise of Religion, to act according to the Law of God: And therefore though your wit, learning and numbers may invite you to that unsufferable insolency of seeking to domineer

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over other mens reasons, yet pray let your own hearts and consciences deter you from that unpardonable impiety of seeking to domineer over Gods Commandements : For what his Law hath made *sin*, your practice cannot make *righteousness*; what he hath made irreligion, you cannot make Religion, though you were, as you say you are, (but shew you are not) his Catholick Church ; For the Church is to depend upon God, much more then the People are to depend upon the Church, not only for the substance, but also for the exercise of Religion ; Gods commands must be obeyed for the substance of Religion according to the three first Commandements, for the order and exercise of Religion according to the fourth ; Invocations, Adorations, Confessions, Consecrations, all must be for the honour of God (for he only is named in the Commandements that require them) that the Church may not make a Schism from God in the substance and in the exercise of Religion : And then we must all with one heart and mouth unanimously and magnanimously joyn together in the defence and obedience of such Invocations, Adorations, Confessions
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and Consecrations ; That the people may not make a Schism from the Church in the outward Profession and Practice of Religion : The Laws of the first Table are not only in the order of place or situation, but also in the very order of nature and of Justice, before the Laws of the second Table.

God must first *have his right*, before the Church can lay claim to *hers* ; As in the Creed, we are first taught to believe in God, and after that to believe the holy Catholick Church ; so in the Decalogue it is first said, *Thou shalt fear the Lord thy God, and him only shalt thou serve*; and after that, *Honour thy Father and thy Mother* ; This Protestation was under *Moses his hand*, before it was in the Apostles *mouthes*, *We ought to obey God rather than man*, Acts 5. 29. And this Protestation alone will justify all Protestants to the worlds end that shall depart from your Church in those points of Religion wherein you have plainly and palpably departed from the Law of God ; For God first requires Verity in the Religion, before he requires Unity in the *Communion* of his Church ; and after these, and for these, he requireth obedience to
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her Authority : She is first holy by her Verity, then Catholick by her Unity ; That Church that is *Kueizun* (sub *munis*) our mother in the Lord, by her Authority : This we believe, in believing the holy Catholick Church : And according to the method of our faith, must be the method of our obedience ; First obeying the Churches Verity, then her Unity, then her Authority.

For God founded the Religion, before he founded the Communion, as he founded the Communion, before he founded the Authority of his Church ; at least according to the Priority of nature, though not of time ; For he founded the Religion of his Church in the three first Commandements, The Communion of his Church in the fourth, and the Authority of his Church in the fifth Commandement : So that Gods Church hath in truth a threefold foundation ; one in respect of her Religion, another in respect of her Communion, a third in respect of her Authority ; The first concerneth the *Being*, the second the *well-Being*, the third the *splendid Being* of the Church. In regard of the first, The Church is the pillar and ground of *True* worship, in regard

regard of the second, she is the Pillar
 and ground of *solemn* or of publick wor-
 ship; in regard of the third she is the Pil-
 lar and ground of *orderly* or *uniform* wor-
 ship; First we have Truth in the ser-
 vice of God from her Religion; Then so-
 lemnity from her Communion; Then
 Uniformity from her Command. These
 are the inestimable blessings God hath
 conveyed unto this wicked world by his
 Catholick Church, and by every particu-
 lar member thereof, if we consider the
 goodness of God in offering these ble-
 ssings, rather then the wickedness of men
 in rejecting his offers, or in abusing his
 goodness; For by Gods holy appoint-
 ment and institution, his Church in every
 Nation is intrinsically Catholick from
 her Religion, extrinsically Catholick
 from her Communion, and potentially
 Catholick from her Authority; and 'tis
 only by mens perversness and undutiful-
 ness That she loseth her *Potential*, whiles
 she retaineth her *intrinsical* and *extrin-*
sical Catholicism: For having her Religi-
 on according to the three first, and ha-
 ving her Communion according to the
 fourth, she ought also to have her Au-
 thority according to the fift Commande-
 ment.

ment; But if she forsake her Religion, or corrupt her Communion, she cannot justly claim her authority, if it be denied; and doth unjustly use it, if it be granted, for she useth it against the honour and glory of Gods and for the distraction and the destruction of men; whereas St. *Paul* saith expressely concerning his own, and the Authority of all the other Apostles, (for he saith *our* authority, which the Lord hath given *us*) that it was only for edification, not for destruction, 2 *Cor.* 10. 8. and having said this for the Apostles themselves, He hath much more said it for their successors: Let it be granted, which cannot reasonably be denied, That every Christian Priest-hood or Ministry is the grand Apostle of that Nation wherein is an Apostolical Church. I hope you will say the Apostle ought to be true to his God, no less then the People ought to be true to their Apostle: I will instance in St. *Paul*, (who was not a whit behind the chiefest Apostles, 2 *Cor.* 11. 5. though you now attribute all to Saint *Peter*) we read that *certain of the Jews banded together and bound themselves under a curse, saying, That they would neither eat nor drink, till they had killed Paul, Act.* 23. 12. This banding against an Apostle

was fighting against God, in the judgement of a Jew, (*Act. 15. 39.*) how much more should it be in the judgement of Christians? For we cannot but look upon St. *Paul* in this case, as upon Gods Trustee both for the Christian Religion, and for the Christian Communion, and accordingly invested with authority from God for the discharge of that Trust: and doubt not but He looked upon himself as one that ought to be more zealous for Christs Religion, and for Christs Communion, than for his own Authority. And so doubtless ought the Priest-hood in all Churches after him; and why not also in your Church? For the Churches foundation or being is much more excellent and glorious in regard of her Religion, and of her Communion, then in regard of her Authority.

15. *This I fear comes neerer your case then I am willing to urge it; sure I am it comes very neer my position,* That formal invocation of Saints, such as is now commonly used in your Devotions, being privately used, is against the three first Commandements which concern the Religion, and being publicly used; is against the fourth Commandement, which concerns the Communion of Gods Church; and

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therefore *in vain* do you pretend, *in sin* do you imploy the Authority of your Church to uphold either the private or the publicke use of it ; And this difference I cannot but observe betwixt your *Trent* Catechist, and your *Rome* dogmatist. The one goes to prove that Invocation of Saints is not against the Commandement, because it is according to the use of the Church. The other goes to prove that tis not according to the use of the Church, because it is against the Commandement ; For so *Bellarmino* proves that the Saints are not to be invoked as the Authors of any blessing appertaining either to grace or glory, but only as the impetrators or procurers of it ; and his two proofs are, one from the Command of the Holy Scriptures ; probatur primo ex Scriptura ; The other from the Custome of the Church ; Secundo probatur ex usu Ecclesiæ ; *Bell. l. 1. de Sanct. beat. cap. 17.* though to make good his second proof, He maintains this Unlogical and Untheological position, *That tis no matter for the words, so as is be the sense of our Prayers:* which is Unlogical, because it is against the very nature and institution of speech; and Untheological because it is against that

very Commandement which ordereth our Speech in our Prayers, and therefore ordereth our Prayers only as they are *Vocal*, and may be spoken, not as they are *Mental*, and may be thought; and that is the third Commandement; whereby God hath set a watch only before the doores of our Lips, & not of our Hearts. He had ordered our Hearts in the *first* Commandement, and ordereth our mouths only in the *third*, when he saith, *Thou shalt not take the Name of thy Lord thy God in vain:* And in this respect the Psalmist prayeth, *Accept I beseech thee the free-wil offering of my mouth O Lord,* Psal. 119. 10. Here is then very much (in the Judgement of your own Cardinal) though you say *Here is nothing against Praying to Saints and Angels confirmed in grace and glory.* For (to let pass that their blest in Heaven doth not make them God for Neighbour) we may not pray to them for any blessing that tends either to Grace or Glory; and all good Prayers are for blessings that do tend to one of these: And tis a poor shift to talk of *sense*, not of *words*, when the question is only of words; and to say you mean the Saints but as *Procurers*, when you speak to them

as *Authors* of the blessings you pray for :
 For He that hath bid his Church daily to
 pray *And lead us not in'to temptation*, hath
 above all forbid his Church daily to lead
 his people (committed to her charge)
 into Temptation, by their very Prayers :
 Therefore in vain did some of your Zelots
 seek to corrupt the Hebrew Text in
Montanns his interlineary Bible of 1572.
 putting ה'י instead of הוה, (though by
 Gods special providence the Press strang-
 ly miscarried, for it is printed ה'י in all
 that edition, which word is a meer Tra-
 gelaphus in the Hebrew ; That since you
 were not contented with *Gods Text*, you
 should be ashamed of *your own*;) And this
 discovery we owe to your own *L.Bogensis*
 in his notations upon *Genesis*, where he
 saith, *Gn. Fabritius* Pici Mirandulani Prin-
 cipis autoritate nixus in Hebraicis illis Bi-
 bliis Regio operi adjunctis, quibus Latina
 interpretatio inter contextus lineas in-
 ferta est, excudi curavit ה'י quanquam
 errore positum sit ה'י :) I say in vain
 did some of your Zelots seek to corrupt
 the Hebrew Text, putting ה'י instead of
 הוה, *Gen. 3. 15. Ipsa* for *Ipse*, to make
 good your Vulgar Translation, *Ipsa con-*
teret caput Tuum ; For if it had been said

See shall bruise thy head, yet you had not found a sufficient warrant to Invoke the blessed Virgin, because you cannot possibly bring Her into the first Table of the Decalogue, to make Her a God or the Object of Religion, *Let my Prayer be set forth in thy sight as the Incense*, saith the Prophet, *Psal. 141. 2.* Prayer is the Incense of the Soul, and must be set forth only in his sight who seeth the secret recesses and sighs of the heart; *When the Jews went to burn incense and to serve other Gods whom they knew not*, (where Note, Burning incense is put for serving of God) the Lord said to them, *O do not this abominable thing which I hate*, Jer. 44. 3, 4. And doth he not still say the same to Christians! is it less hateful *now*, then it was *then* for any man to *perform vows* or to *burn incense to the Queen of Heaven*? may not God as justly swear against us if we do so, as he did against them, *That his Name shall be no more named in our mouths*? v. 26. Are not all but himself as well to us as to them *Gods whom we know not*? Is not this *intruding into those things which we have not seen*? Col. 2. 18. Surely none but God alone is to be known or seen throughout the whole Bible, in all the precepts

precepts and precedents of Religious worship : Therefore Invocation being an elicit and proper act of Religion, cannot be applied to any that is not the proper object of Religion ; The Jews might as well have offered their corporal Sacrifice to *Abraham*, as the Christians can offer this spiritual Sacrifice to *St. Peter* ; For to Him they do really offer it, who do say *Sancte Petre miserere mei, aperi mihi aditum cæli. O St. Peter have mercy upon me, open to me the Gate of Heaven ;* and not in words to *Him*, but in sense to *God* ; Nay *Bellarmino* himself would have them offer this spiritual Sacrifice of Prayer to *St. Peter* not only in words but also in sense ; or else why doth he say , *Potest erigi basilica Sancto Petro, ut qui ingrediuntur, ipso templi nomine, recordentur Sancti Petri, eumque in eo loco tanquam Patronum Colant & deprecantur, lib. 3. de Sanct. cult. cap. 4. 9. Respondeo. It is lawful to build a Church to St. Peter, That they who enter therein from the very name of the Church may remember St. Peter, and in that very place worship him as their Patron, and deprecate his displeasure ;* So it seems God hath said, *My House shall be called the House of Prayer,* in regard of *St. Peter*,

not in regard of himself ; that we should pray to the *Saints*, not to *him*.

Baronius is as stiffe as *Bellarmino* for the worship and Invocation of *St. Peter*. For he saith concerning the payment of the Peter-pence heretofore by *Ina* King of this Nation, *Quem (sc. Petrum) scientes omnes Dominum esse suum, propensiore studio colerent, & in opportunitatibus invocarent ;* (Bar. An. 740. nu. 14.) *Whom they all knowing to be their Lord, should worship with the greater earnestness, and invoke him in their necessities :* Who can but stand amazed at the conscience of such Divines, that dare obtend to the People such Divinity ? teaching them plain Idolatry instead of Religion, and consequently gross Infidelity instead of Faith ; For he that is an Idolater, must also be an Infidel ; he that is faulty in the proper act of worship, must also be faulty in the proper act of faith ; for worship proceeds from Faith ; according to that of *St. Paul*, *Rom. 10. 14. How shall they call on him in whom they have not believed ?* And as the formal nature of Idolatry consisteth in disowing the true God, either for God, or for our God, or for our only God ; so the formal nature of infidelity consisteth

eth in disowning Christ either *for Lord*, or *for our Lord*, or *for our only Lord and Saviour*; can any Saint be religiously worshipped or invocated without a *suspicion*, if not a *spice* of this Idolatry in disowning God for God, for our God, for our only God? or be acknowledged as our Lord and Patron without a *suspicion*, if not a *spice* of this infidelity in disowning Christ as Lord, as our Lord, as our only Lord? And in this case in which God hath declared himself to be a jealous God, the very least *suspicion* is to be carefully avoided, because that alone may be a ground of jealousy: Yet this hath been the Jesuites Doctrine and practice ever since. I will alledge but one *Sanchez* for the proof of both; He in his *opus morale de Præcep. decalogi*, lib. 2. c. 43. saith plainly that the first Commandement is concerning *the worship of God and the Saints*; In hoc primo præcepto, quod de Dei & Sanctorum cultu est; making the first Commandement require *the worship of Saints* no less then *the worship of God*; as if *Thou shalt have no other Gods but me*, were all one with its contradictory, *Thou shalt have other Gods but me*: This was his Doctrine; And agreeable to this Doctrine

was his practice; for when by reason of his stammering he could not be admitted into the Jesuites Colledge at *Granada*, He fell a praying to the blessed Virgin to take away from him that impediment, professing that he would never return home again, unless she granted him his request; *Neque irritæ sūere preces, Annuīt adolescentuli votis misericordiæ mater, suumque alumnum balbutiē liberavit* (saith his own Colledge in their præface to his works) *Nor were his prayers in vain; For the Mother of mercy hearken to the desire of the young man, and freed this her pupil or petitioner from his stammering*: These men have now left others nothing to do but to correct the Prayers of the Holy Ghost, and of the Catholick Church, and to perswade the World not to say hereafter Domine, but Domina labia mea aperies, & os meum annuntiabit laudem tuam, Not *O Lord*, but *O Lady open thou my lips, and my mouth shall shew forth thy Praise*.

Nay this is not all, But they farther tell us (out of *Binias*) That *Damascene* Hand which had writ for the worship of Images, being cut off by a Saracene Prince, was again restored through his Prayers

Prayers to the Image of the blessed Virgin; Sic dextra *Damasceni*, quæ pro religioso Imaginum cultu scripserat, à Saraceno Principe præcisa, quam Divinitus restituit clementissima Dei mater, ad cujus ille Imaginem velut ad sacram anchoram, piis fletibus & supplice fide confugerat; And shall we yet doubt whether they do make their Prayers to Saints as to the Authors of those blessings which they pray for? when they plainly tell us that the blessed Virgin alone did as much for *Sanchez*, as God the Father had done for *Moses*, by curing his stammering Tongue; and more for *Damascence* then God the Son had done for *Malchus*, by curing not his maimed ear, but his maimed hand; And that she did both by her own power, because they both had made their Prayers unto Her; what remains then but that she be Invocated immediatly as God, according to these mens Divinity; for having Gods Power, why should she not also have Gods glory? Thus is Biels *Spiritual Dalliance* (for I am willing to call it no more) turned by you into a meer *Carnal Dotage*; for he saith, *The Father of Heaven hath given half his Kingdome to the blessed Virgin*, (which was prefigured before

before in Esther, to whom King Ahasuerus promised the like) for whereas there are two principal goods of the Kingdoms of Heaven, to wit Justice and Mercy, God hath reserved the Justice to himself, but the Mercy He hath passed by Grant or by Deed of Gift to the blessed Virgin: *Sibi reservavit Justitiam, Virgini Maria concessit misericordiam; Biel in Can. Missæ. lect. 8.* What he fondly teacheth, that you more fondly believe, and most impiously practise; putting more confidence in, and making more addresses to the blessed Virgin for mercy, then to the Eternal Son of God; Hence our Lady with you is above our Lord, in the number of her Devotes, in the stateliness of her Churches, in the multitude of her endowments, nay in the very power of exorcisme; Her day is above His, Her Salutation above his Prayer; you teach that nothing passeth in Heaven without her express consent, That the stile of that Court is *Placet Domine*, It pleaseth our Lady; That matters of Justice come more properly from Christ, but expeditions of Grace from Her; So that 'tis no marvel (saith an unquestionable Author) if this Doctrine and practice have diverted the principal Stream

Streams of affiance and love from Him who had the only right unto them, and turned them upon those unto whom neither so great honour is due, nor so undue honour can be acceptable : (Sands Survey of Religion, cap. 4.)

Jesu God, heal their Tongues that preach such Blaphemy instead of Divinity, heal their Hands that write it, heal their Ears that hear it, and much more heal their Hearts that believe it, and their Lives that practise it; that though thy Truth hath been outfaced by their Lyes, yet their miracles may be outvied by thy Power, and their Souls saved by thy Grace and Mercy: For all the miracles they can falsely attribute to thy Saints, as if by their own power and holiness they could heal the Body, (to make us go to *thy Servants* for help, when we should go only to *Thy self*) are nothing in comparison of that great miracle of thy power, and greater miracle of thy mercy, whereby thou art pleased to heal the Soul.

I have been the longer upon this Argument, (as I was upon the former,) because the false Invocations and Adorations used by you, have given others just occasion to depart from you, even those
who

who were under your own jurisdiction, and much more those who were not, For as he that kicks against Heaven, stricks up his own Heels; so a faction in your Church of late years kicking against *Gods authority*, could not stand so fast as to keep *their own*: nor is it any reason you should expect others to be dutiful to you according to the *fift*, contrary to that duty which they ow to God, according to the four first Commandements.

16. But though others of your party argue much in this case from Authority, yet you think fit to argue from reason, saying, *Now since God puts this great Trust in them with us, ought not we to put them in Trust by reverently commending our selves unto them?* no, saith Reason, to which you have appealed; much more no, saith Religion, from which you have started:

First, no, saith Reason, For that teacheth us to invoke none that is not All-present to hear our request, All-merciful to receive it, All-sufficient to grant it, and Almighty to fullfil it; and therefore to Invoke no creature, which hath none, much less *all* of these:

Secondly, no, saith Religion; And first the Religion that is in Heaven; *I heard*
the

the voyce of many Angels round about the Throne, and thousands of thousands saying with a loud voyce, *Worthy is the Lamb which was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing*, Revel. 5. 11, 12. This is the Religion you must practise in Heaven; and why should you practise any other in Earth, since you are taught to pray, *Thy will be done in Earth as it is in Heaven*? you may safely take the crowns of the Saints and Angels, and cast them before the Throne, giving glory and honour and thanks to Him who was dead but now liveth for ever and ever; for so they do themselves, Revel. 4. 9, 10. But never was it seen in Heaven, That any Saint or Angel did make so bold as to take the Crown off from our Saviours Head, to place it upon his own: There this is the only dialect, *Thou art worthy O Lord to receive glory and honour, and power; for thou hast created all things, and for thy pleasure they are and were created*, v. 11. And the dialect should be here as 'tis there; so saith the Psalmist, *O come let us worship and fall down and kneel before the Lord our Maker*; as if he had said before no other but only Him to whom we can truly say, *For thou*

*thou hast created all things, and for thy pleasure they are and were created ; Therefore secondly, no, saith the Religion that is in Earth ; that likewise answers no to your quære, Ought we not to put them in trust by reverently commending our selves into them? And surely we ought not ; For that very Apostle, who hath written most concerning the benefit and the assistance which the heirs of Salvation have by the Angels, (Hebr. 1. 14.) forbids them to worship Angels for fear of endangering their inheritance, Col. 2. 18, 19. Let no man beguil you of your reward, in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, &c. where the Apostles full intent and scope is to dehort the Colossians from the worshipping of Angels, first from the dangerous effect of it, no less then the loss of eternal life, [Let no man beguil you of your reward] 2. from the vain pretences for it, viz. the obedience or submission we owe to them as to our Patrons, and the need we have of their Patronage ; the first hath a shew of humility, but 'tis such as God never commended [in a voluntary humility.] The
second*

second hath a real guilt of curiosity, for 'tis such as God never taught, [*intruding into those things which he hath not seen.*]

3. From the wicked and ungodly causes of it; and they are two; Pride of heart, [*vainly puffed up by his fleshly mind*] and Ignorance of Christ as Head of the Church, *And not holding the Head from which all the Body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God:* Angels are a part of this Body as well as men; and this Head gives life to them as to us: As all is *Neighbour* that is not *God* in the Law; so all is *Body* that is not *Head* in the Gospel: The question is as unanswerable, if asked of St. Michael or St. Gabriel, as of St. Peter or St. Paul, *Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?* 1 Cor. i. 13. Is Christ divided from himself that He should not be the Head of Angels as well as of men? or is Christ divided from his Body on Earth, more then from his Body in Heaven? Hath he put that part of his Body to convey life and motion, and nourishment to *this*? or doth he not convey life and motion, and nourishment to both parts immediately
by

by Himself? Was any Angel crucified for us, or were we baptized in the name of any Angel? Was St. *Paul* a lover of Christ (*ὁρα φιλόχριστον γαίμην* saith *Chrys.*) in denying this honour to the Apostles; and can we be lovers of Christ in giving this honour to the Angels? Is it more lawful for us then it was for him, to give the honour of the Head to any part of the Body? or can we look for a reward of our service, if we serve any of the Body instead of the Head? *Let no man beguil you* (saith He) *of your reward;* μηδὲς ὑμᾶς καταβραβεύτω, Let no man make you so run as not to receive the Prize, or so run that you may not obtain; you may lose the Prize by running out of the race, as well as by not running it: And you most needs run out of the race, if you cannot see the mark or scope to which you run; This mark or scope in it self is more visible then the Sun in the Firmament; for it is the *Sun of righteousness*; why should you allow the interposition of any *Body* betwixt Him and you, to remove him out of *your sight*, who cannot be removed out of his *own Sphere*? your *sins* as a cloud will obscure him more then enough; Oh let not even your
Righteous-

Righteousness obscure him more; If you will needs put in a solid body betwixt him and you when you pray; how can the eye of your Faith look upon him in your Prayer? You will hereby Eclipse his light from your selves, and bring darkeness upon your Souls: For will you look with the Eye of your Faith upon Angels? then say they were *delivered for your offences, and rose again for your justification, and now sit at the right hand of God, making intercession for you*; will you look with the eye of your Faith upon your blessed Saviour? then let not the Angels in betwixt Him and you; for they will but hinder your sight, and keep you from seeing Him; Or if you could with the eye of Faith, look on Christ through the Angels, yet were it a piece of Infidelity so to do, because it is but *intruding into those things which you have not seen*, (*sc.* in the Law and the Gospel,) and so being matter of Religion cannot be Divine either in the evidence or in the assurance of Faith: Your own Angelical Doctor speaks of this kind of Infidelity, *Infidelis non ut habens malam voluntatem circa finem, sc. Christum, sed ut habens malam electionem circa media, quia non eligit quæ sunt à Christo tradita;*

tradita; And from thence say I, such a Worshipper is an Infidel, if not as having a *bad will or affection* towards the end of his worship, which is Christ, yet sure as having a *bad choice or election* of the means tending to that end, because he choseth such means to worship Christ, as Christ hath not appointed him: Nay indeed St. *Chrysostome* in effect said so, long agoe in his Comment upon this Text, ἦσαν τινες αἱ λεγόντες, ὅτι δεῖ ἡμᾶς διὰ τῶν ἁγγέλων προσάγειν, ἀλλὰ δεῖ τῶν Ἀγγέλων. ἐπεὶ γὰρ μετὰ τοῦ Χριστοῦ ἢ καθ' ἡμᾶς: *There were some that said we ought not to come to God immediately by Christ, but mediately by the Angels, for the other address was too high for us: Here's the choice of such means in Gods worship as God hath not appointed; (for Saint Peter saith expresly, that we are to offer up spiritual Sacrifice acceptable to God by Jesus Christ; 1 Pet. 2. 5. If the Sacrifice of Prayer may be Spiritual, yet it cannot be acceptable but by Christ:)* And it follows a little after, Τὶ τοίνυν τὴν κεφαλὴν ἀφείς ἔχῃ τῶν μελῶν. εἰὼν ἐκείθεν πίστεως, ἀπόλωλας: *why do you let go the Head to lay hold on the members? (that is let go Christ, to lay hold on the Angels) If you fall from the Head, you are utterly lost:* Here's

Here's the reproof of such a choice as befitting *Infidels*, who know not Christ to be the Head, nor the dangers and miseries of those men *who fall from this Head*, rather than *Christians*, who do know him to be the Head, as well of Angels as of men; and that both would alike perish, were it not for the influence of life and motion derived to them, by being immediatly joyned unto him. The like is the Judgement of *Photius* (as indeed he generally follows *St. Chrysostome*;) But *Theodore* not only condemns the Heresy, but also declares the Hereticks after this manner, *Those who stood for the Law, stood for the worshipping of Angels, saying, The Law was given by them: And this mistake remained a long time in Phrygia and Pisdia, which made the Fathers in the Council of Laodicea, the chief City of Phrygia, forbid the worshipping of Angels: And (saith he) to this day we may see amongst them, and their Neighbours, the Oratories of St. Michael: And this they pretended to do out of Humility, For that the great God of Heaven and Earth was invisible, incomprehensible, inaccessible by men, and therefore they ought to go to Him by the mediation of Angels: Thus far Theodore, and this held for unquestion-*

questionable Truth above a thousand years amongst all Greek and Latine Divines, till your great Annalist thought fit to question it; and therefore I crave your pardon if I make bold to question him: For I had much rather say with *Theodoret*, That they were *hereticks*, then with *Baronius*, That they were *Catholicks*, who worshipped Angels, since next the holiness of the Holy Ghost, I believe the holiness of the Holy Catholick Church; and sure I am, such a grievous sin as this, is inconsistent with true Holiness: For it is a rule of common reason, approved both in the Ecclesiastical and in the Civil Law, *Paria esse, aliquid omnino non facere, & non rectè facere*, *They are both equal sins, not to do a thing at all, and not to do it rightly*; not to worship God at all, and not to worship him rightly, or as he hath commanded; and consequently 'tis in effect as great a Calumny to say the Catholick Church hath had *no Religion*, as to say she hath had a *false Religion*: Since therefore the worshipping of Angels is convicted to be false Religion, we may safely infer it hath not been, it cannot be the Religion of the Catholick Church; And *St. Paul* here proves it to be false Religion.

Per omnia genera causarum, in regard of all four causes; that is to say, 1. False originally or efficiently, because it came not from God, but from men presumptuously *intruding into things not seen, and vainly puffed up in their fleshly mind*; 2. False formally, because it is not with God, *it holds not the Head*; and therefore withdraws us from God, instead of uniting us to him; whereas the very formal cause of devotion is the Union of the Soul with God; 3. False materially, for it is a *Voluntary humility and worshipping of Angels*, instead of God; 4. False finally, because it ends not in God, tends not to salvation but to damnation, or *to the beguiling us of our reward*; whereas what is *formally Religion* in the Union with God, is of it self *finally salvation* in the fruition of God: Yet saith *Baronius*, *Theodoretum haud foeliciter assequutum esse Pauli verborum sensum, quum in Commentariis dicit hæc à Paulo esse scripta, quod tùm grassarentur Hæretici qui Angelos adorandos esse jactarent*; *Theodoret was mistaken in St. Pauls meaning, when he said that St. Paul writ this against those Hereticks who then worshipped Angels*: He might as well have said that *St. Chrysostome*

stome and Photius were also mistaken; for they agree with Theodoret in the same sense of St. Paul's words; And he might moreover to these have added St. Ambrose, to shew that the mistake was not only in the Greek but also in the Latin Church; For though his Gloss name stars instead of Angels, yet the reason of it condemns the worshipping of Angels. Ut harum detentæ culturis animæ sub firmamento obligatæ teneantur, ne scilicet tendant ad superiores cælos ad Deum omnium adorandum; That such kind of worship, (place it upon what creature you will) detains the Soul here below, and keeps it from ascending into the highest Heaven that it may there worship the everliving God; Quod operâ efficitur inimicis, ut semper animas super terram humiliatæ detineat --- Religionem simulans quod fit maximum sacrilegium, which is the Devils chiefest Policy, to keep mens Souls still groveling on the Earth; and therefore such a kind of worship, though it may pretend to Religion, yet is it in truth no better than sacrilege; Maximum sacrilegium, it is sacrilege in the highest degree, because it robs God immediately in himself, not mediately in his riches and offerings; it robs him

him in his Glory, and not only in his Patri-
 mony : And that you may not think the
 Latine Church had forgotten this Truth
 in her doctrine, when many of her mem-
 bers had forsaken it in their practice, I
 will here give you the Gloss of a very late
 Interpreter, and that is of *Jacobus Faber*
Stapulensis, who saith thus upon the same
 Text : Vocant hujus modi superstitiosi
 ad Religionem Angelorum, privatas pre-
 ces, ritus & sacrificia, & ea adoriuntur
 quæ ipsi non viderunt, & quæ ipsi non
 cognoscunt ; At quæ monet *Paulus* &
 vidit & cognoscit ; Hæc figuræ, hæc Pro-
 phetæ, hæc omnes Sancti, & Spiritus San-
 ctus manifestat ; proinde dat Colossensi-
 bus generale documentum, abstinendi ab
 omnibus elementis mundi, siue Gentibus
 tradita fuerint ad cultum dæmonum ; siue
 Judæis ad antiquas ceremonias, siue su-
 perstitiosis ad dementationes magicas, &
 animarum ludificamenta, quæ universa
 corruptionem operantur : His general
 meaning is this, They who call us to su-
 perstition, or to any false worship of An-
 gels or the like, call us to they know not
 what themselves ; But St. *Paul* who calls
 us to the true Religion, or to the worship
 of God in Christ, calls us to what he hath
 seen

seen and known. For all the Types and Figures & Prophets in the Old Testament, and all the Saints and the Holy Spirit both in the *Old & New*, lead us to this worship. Therefore St. *Paul* gives a general rule to the Colossians, (and in them to all Christians) of *abstaining from all the rudiments of the World in matters of Religion, and from so many cheats and delusions and corruptions of their Souls*; and since the worship of Angels is not according to the Commandement of God, it must come under the rudiments of the World, or (as St. *Paul* speaketh) of *a fleshy mind*. This interpreter doth in effect agree with the rest, & they all agree in this interpretation, That St. *Paul's* main drift and purpose is to dehort us from all manner of superstition, and to exhort us to sound Religion in the worship of God: Yet your great Champion enters the lists only against *Theodore*, challenging him of a multiplicity of errors and mistakes, (and that justly, saith his great admirer, and if he were a Saint, his great *Idolater*, *Binius* in his notes in Conc. Rom. 2. sub. Sylv. Justam illust. Card. Baronis censuram non evadit:) but thus *Baronius* proceeds, Sic ergo errore semel lapsus, in alium gravio-

rem impegit, ut diceret Canonem 35 Concil. Laod. de his hæreticis esse intelligendum, qui Angelos colendos esse docerent, quique in eadem regione Asiæ, Oratoria erexissent St. *Michaeli* Archangelo; incautè nimis quæ à Catholicis essent antiquitus instituta, Hæreticis, quorum nulla est memoria, tribuens: (Baron. An. 60. num. 20.) *But so he passeth from one error to another, saying, That the Canon of Laodicea was to be understood of those Hereticks who taught that Angels were to be worshipped, and who had in that Countrey erected Oratories or Churches to St. Michael the Archangel, very unadvisedly ascribing that to Hereticks whose memorial was perished with themselves, which had been anciently instituted by Catholics: Alas poor Theodoret, what ill luck had he to be a Protestant, to protest against the worship of Angels, as taught and practised by Hæreticks, which (saith this new Doctor) was anciently taught and practised by Catholics: But St. Paul had as ill luck as he, who had protested against the same worship long before; And as long as that Protestation stands good, we may very well claim him, and own our selves in this case for very good Protestants, and for*

better Christians ; And because it is impossible for any to be good Catholicks who willfully contradict St. *Paul*, (for such men are rather enemies then *Servants* of Christ, who reject his Authority) we must say, not that *Theodore* unadvisedly ascribed that to Hereticks, which had been anciently instituted by Catholicks, (for what Catholick did ever take upon him to *institute* the *Truth*, and much less the *false Religion*?) but that *Baronius* unadvisedly ascribed that to *Catholicks*, which had been fondly instituted by *Hereticks*: But let us see by what arguments he confutes *Theodore*. Sane quidem nullum à Cerinthianis Hereticis erectum fuisse in honorem St. *Michaelis* Archangeli Oratorium, ex nuper dictis satis superque liquet, *We have already proved that the Cerinthian Hereticks did erect no Oratory to St. Michael the Archangel*; Had he quoted any Scripture, Fathers, or Council, *Theodore* might have stood confuted ; but sure his own *Ipse dixit* may not stand against Scripture, Father, and Council, as a good Confutation ; For all his proof, to which he annexeth his *satis superque liquet*, is only his own conjectural argumentation

in these words, Cherinthum & Hæreticòs qui mundi creationem Angelis tribuebant, non tamen sensisse eos adorandos; Nam super Angelos virtutem esse divinam omnium supremam quam Deum dicerent, omnes affirmabant; *Cherinthius, and those Hæreticks who did attribute the creation of the world to Angels, did not think the Angels were to be worshipped, for they did all affirm that there was a supreme Divine Virtue which they called God, above the Angels;* The whole proof consisteth of these two Propositions. 1^o That the Cherinthian Hæreticks did not erect Oratories to Saint *Michael* the Archangel, because they did not worship him. 2^o That they did not worship him or any of his fellow Angels, because they did acknowledge a God above him and them; This Advocate pleads well for the Cherinthians (most abominable Hæreticks) but ill for his own clients; For he would perswade us, that the Papists are more stupid and more impious then were the Cherinthians; more impious in that they worship Angels, which the others did not; more stupid in that not thinking the Angels made the World (as the others did) they have less reason to worship them: But if he

hath not betrayed *his Clients*, yet sure he
 hath betrayed *his cause*, For what do Pro-
 testants say more, but that Oratories may
 not be erected to Angels, because they
 may not be worshipped? And what do
 Papists say less, but that there is a God
 above the Angels, although they worship
 them; so that if the acknowledgement of
 a God above the Angels be a good proof,
 that the Cherinthians *did not*, 'tis as good
 a proof, that the Papists *do not* or at least
should not worship Angels; and in this par-
 ticular, we may all joyn hands and hearts
 together as fellow Protestants; and our
 poor ejected Ministers may say to your
 great Triumphant Doctors, We would to
 God that not only you, but also all that
 hear you and us this day, were both al-
 most and altogether such as we are, *ex-*
cept these Bonds: For if you would turn
 Protestants with us in the *True* worship,
 we should not need turn Papists with you
 in the *Publick* worship of Almighty God;
 But till you have a *True* worship accord-
 ing to the *three first Commandments*, we
 cannot envy your *publick* worship, ac-
 cording to the *fourth*.

Thus you see *Baronius* his *Proof*, is not
 so great as his *clamor* against *Theodoret*,
 yet

yet upon this proof alone doth he infer this Conclusion, *Angelos venerari, non Hæreticorum, sed Catholicæ Ecclesiæ mos fuit*; *The worshipping of Angels was a Custom, not of Hereticks, but of the Catholick Church*; Sure if it had been so, the Greek and Latine Interpreters upon St. *Paul* to the Colossians would not so unanimously have condemned it; For if this false worship had gotten generally into their *practice*, it would also have gotten into their *Doctrine*, as it hath since into *yours*; which makes all your late writers so zealous for it, and so copious in it, particularly *Baronius* who had not the patience to stay longer then the sixtyeth year after our blessed Saviours Incarnation, to find out this Custome, and had the confidence as soon as he had found it, to foist it upon *the Catholick Church*, because he saw it was practised in his *own*: And the like favour hath he shewed to all your other present corruptions, whether in *Doctrine* or in *Practice*, bringing them all into the first century of years after Christ, that what their own grosseness diminished from their native Verity, his wit and learning might add to their pretended Antiquity: But concerning this your pre-

sent corruption in Practice, (I mean the worshipping of Angels,) he concludes thus; *Id verò quàm purè, Sanctè, religiòse, &c. How purely, how holily, how religiously it hath been alwayes practised in the Church, I have shewed in my annotations upon the Roman Martyrologie, on the 8. of May*: I was big with expectation of some invincible arguments in his Martyrology, till I had consulted it; but there I found only some several Apparitions of *St. Michael* the Archangel, no proof at all that the Church had worshipped him, save only *Baronius* his own word, authentic enough perchance with some of you (as it was with *Binus*) to bear down poor *Theodorete*; but I hope not authentic enough with any to bear down *St. Paul*; Therefore in vain doth your *Goliath* speak of *Purity* in that which *St. Paul* imputes to a *fleshly mind*, (then which nothing is more impure;) and of *Holiness* in that, which *St. Paul* saith *beguils us of our reward*, (for unholiness, it all can do no more;) And of *Religion* in that, of which *St. Paul* saith, *And holding not the Head*, (for we cannot well say more of the greatest Irreligion:) And as vainly doth he impute that to the Catho-
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lick Church, which is so full of Impurity, Unholiness and Irreligion; And this manner; of arguing is without doubt good in it self; for it makes humane reason subordinate to Divine Authority, as to an Infinitely higher Reason, labouring to *prove* what God hath commanded us to *believe*, even that his Catholick Church is pure and Holy, and because it is so, admits not any such gross practice of Impurity & unholiness; For what is made sin in it self by Gods Word, cannot by the wit of men be made holiness in Gods Church: But if this manner of arguing were not good in its own nature, yet it were good against *Baronius*, who useth no other argument to confute *Theodorets* Authority, but only his own deductions, confounding those two Topicks, which are so distinct in themselves, even *Humane Reason*, and *Humane Authority*; proving the Chærinthian Hæreticks *did not* worship Angels, because he had found a reason, why they *should not*; whereas if he would indeed have acted the part of a true Historiar, or of a good Divine, he should have contuted *Theodorets* Authority by some greater and better Authority; But that he saw was impossible for him to do, for

the whole stream of Ecclesiastical writers run with a full torrent and tide against him; and we may well guess he was very much put to his shifts, when he was forced to put so strange a gloss as he did upon the Council of *Laodicea*; for whereas the Fathers there said, (Can. 35.) *It becomes not Christians to leave the Church of God*, ἡ τῶν Ἀγγέλων ὀνομάζειν, *And to name the Angels*, (sc. in their prayers, as calling upon them, instead of calling upon God) *for that were to be guilty of a secret Idolatry*, (τῇ κεκρυμμένῃ εἰδωλολατρείᾳσχολάζων) *and to forsake the Lord Jesus Christ*, (ὑκαταλείπει τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.) (which in *St. Paul's* language was ἡ κρατῶν τὴν κεφαλὴν, *not holding the Head*;) *Baronius* is pleased to say, That the Canon is to be interpreted of those false Angels which the Heathen worshipped; (falsorum Angelorum, eorum nimirum quos venerantur idololatræ, venerationem prohibuit, alludens fortasse ad Genii cultū, &c. Bar. an. 60. nu. 23.) He might as well have said that the Council made Canons for *Heathens* and not for *Christians*, though they expressly say, ἡ δὲ τῶν Χριστιανῶν ὑκαταλείπειν τὴν ἐκκλησίαν τοῦ Θεοῦ, *It becomes not Christians to leave the Church*
of

of God; And that they had forbid such men to leave the Church, who were never of the Church; had called them *secret Idolaters*, who were most *open Idolaters*; had required them not to forsake Christ, who had never come near Christ; and in one word, had called that *worshipping of Angels*, which was indeed *worshipping of Devils*: Such dangerous Rocks are skillfull Pilots cast upon, who will not steer by the Card of Gods Word, but let their own phansie fill their Sables, for that is little better then a *tempestuous wind called Euroclidon*, which will drive them up and down, either in *Adria* or in *Tiber* till they have made Shipwrack of the Truth; And if you think me overlavish in this expression, pray consider its a less immodesty in me to put a *fancy* upon your *Baronius*, then twas in him to put a *frenzy* upon the Council: Is not this *δραλεῦεν τῇ ὑποθέσει*, To be a slave to a received opinion? & why should that man think to *overmaster* anothers judgement, who can be contented to *enslave* his own?

18. I now come to your last argument for praying to Angels, which is this, *least we should ungratefully slight them, contrary to Gods command*, Exod. 23. 21. *Observa eum, & audi vocem ejus, nec contem-*
nen-

nendum putes : This argument is a strain higher then that of the Trent Catechist ; For he only saith , *That the Invocation of Angels is not repugnant to the first Commandement*, huic legi non repugnare ; (Catech. Trid. de primo præcepto, cap. 3.) but you are not contented therewith ; you say farther, That Invocation of Angels is commanded in the first Commandement ; for you quote a Text for it which must be reduced to that Commandement or to none , and so be accounted as no part of Gods Law, if it belong not to that Commandement : But indeed the Text you quote is to be reduced to the first Commandement, & consequently cannot concern any Angel, but must concern only God ; for though your Cardinal was so bold with the Laodicean Council as to say, when that *named Angels*, it *meant Devils* ; yet I hope, you will not be so bold with the Holy Scripture as to say, When that *nameth God*, it *meaneth Angels* :

Thou shalt have no other Gods but me, saith the Text. Do not you say, we may have none of *the Heathens Gods*, *Bacchus*, or *Venus* or *Jupiter* , which were evil Angels ; but we may have some of *the Christians Gods* , *St. Michael* , *St. Gabriel*, *St. Raphael*,

Raphael, which were Holy Angels ; Or if you must needs say it in obedience to your great Master , (for you seem all as sworn homagers to your two Cardinals *Bellarmino* and *Baronius*) yet a greater then he will confute your saying; For the Holy Ghost calleth the Angel you mention no less then God, yea then Jehovah the everliving God , *Exod. 13. 21. And the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire ;* This is the Angel concerning whom its said, *Observe eum, &c. Beware of him and obey his Voyce , and provoke or contemn him not ,* as the context plainly sheweth , *For he will not pardon your transgressions , for my name is in him ;* and again *v. 22. If thou shalt indeed obey his Voyce , and do all that I speak ;* and *v. 23. For mine Angel shall go before thee, and bring thee in unto the Amorites, and I will cut them off :* Here are two persons indeed named , for he saith mine Angel and I, but one and the same God, one and the same Lord , who requireth their Obedience, and promiseth his own gracious presence and Protection ; Wherefore all that this Text will afford you, is that the Eternal Son of God is called an Angel,
(as

(as He was before, *Gen. 48. 16.*) not that an Angel is made a God, or ought to be religiously worshipped: For though the Law was delivered by Angels, and God might send a Guardian Angel with his People, yet here God and the Angel are in effect made terms convertible, and therefore most signifie one and the same thing: If the Jews had interpreted these and the like Texts of the *Angels properly so called*, it had been scarce possible for so great a number of them to have turned Sadduces, and to have said *There are no Angels*; yet if the Christians will needs interpret the same Texts of the *Angels properly so called*, it will not be impossible for them to turn worse Sadduces, and to say, *There is no God*; for they will have no Honour, no worship left for him; being bound by these Texts so interpreted, to bestow it all upon the Angels; As the mistaken Jew had no Angel in his Faith, so the mistaken Christian may have nothing but Angel, (that is, no God,) in his Religion; and by this means come to be the worse Sadducee; For he that will say Angels are to be religiously worshipped, must go for that worship to the first Table, since that only treats of the elicit acts.

acts of Religion, and consequently either must leave out God, or joyn the Angels with God in all the four first Commandements, making them Gods Copartners in all Adorations, Invocations, Dedications, consecrating to them Liturgies, Churches, Priests, Sabbaths, and what not? and in effect say, *There is no God*, whiles in his Religion he saith, *there are so many Gods.*

But you are afraid of ungratefully slighting the Angels, why not more afraid of ungratefully slighting the God that made them, and of whose command they minister unto you? For even in this very place where it is said, *Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the Place which I have prepared*, v. 20. it is also said, *And ye shall serve the Lord your God*, v. 25. You may acknowledge that God sends a Guardian Angel before you to keep you in your way, and to bring you into the Place which he hath prepared for your Soul, even to *Abrahams Bosome*; yet you may not worship or invoke that Angel; for it is said expressly, *ye shall serve the Lord your God*; and surely Invocation is the highest act of Religious service. Angele Dei

Dei qui custos es mei, me tibi commissum pietate supernâ hodiè illumina custodi, rege, & gubernâ, *Amen*. This is your daily Invocation of your Guardian Angel; can you suppose him to do all this and not suppose him to be God? if you can, pray shew me what can the Son of God, or the Spirit of God do more? why not rather say Fili Dei, or Spiritus Dei, O thou Son of God, or O thou Spirit of God, then O thou Angel of God, enlighten, keep, rule and govern me this day and ever: Is not this indeed to ask grace of an Angel, which yet your own Cardinal proveth (from that of the Psalmist, *Gratiam & gloriam dabit Dominus*,) is to be asked only of God? For what can grace or the Spirit of grace do more then enlighten the understanding, then keep rule and govern the will and affections? Can any but God alone have an immediate influence or operation upon the Soul of man, who alone as he is omnipotent to make it, so he is omnipresent to possess and keep it, and omniscient to guide and govern it? If a good Angel can immediately by himself illuminate my understanding, may not also an evil Angel transform himself into an Angel of
 Light,

Light, and deceive me with false Illuminations? And what would become of my Soul, if any Angel had such a power over it? for how should I then exclude the Devil from having the same power? I cannot but say that I know mine own heart little, and yet sure my Guardian Angel knows it less: If God alone be the Searcher of hearts, then he alone must be the infallible guide and Governour of Souls: Therefore as I dare not say, O Angel of the Lord, but *O Lord, thou hast searched me out and known me; thou knowest my down-sitting and mine uprising, thou understandest my thoughts long before; Thou art about my path and about my bed, and spiest out all my ways;* So I dare not say, Try me O Angel of God, but *Try me O God, and seek the ground of my heart, prove me and examine my thoughts; look well if there be any way of wickedness in me, and lead me (this day and ever) in the way everlasting,* Ps. 139.

'Tis an excellent observation of *Abulenfis*, Dicitur quod loquutus est Deus, ne tantum beneficium vel tantus actus, quantus est dare legem, attribueretur Angelo, ne crederent se Judæi obligatos Angelis, (Toft. in Exod. 20. q. 1.) *It is said*

said God spake all these words at the giving of the Law, lest if such a great blessing had been attributed to an Angel, The Jews might think themselves obliged to the Angels: The Jews might not think themselves obliged to the Angels for giving the Law, and may Christians pray to them for assistance in keeping it? If so, how will you answer your own Barenius, An. 60. n. 19. Quod præcipuos Episcopos appellet Angelos, planè significat instar hominum Angelos hominibus ministrare, nec tante esse excellentiæ, ut quæ divina sunt, iisdem tribuantur; The Spirit of God in giving the Title of Angels to the chiefest Bishops, doth plainly shew that as men so Angels do minister unto men, and are not of so great excellency, as that we should ascribe to them those things which belong to God; All the world cannot say more against your daily prayer to your Guardian Angel. He ministers to you no otherwise then your Bishop enlightning you Instrumentally by propounding, directing, applying heavenly thoughts to your understanding, not efficiently by infusing or increasing them; And by this reason you may no more invoke him for Illumination then you may your Bishop; for he is not of so great

great excellency that you should ascribe to him those things which belong to God: Till you can say of him that he hath opened the eyes of your body to receive the Light of nature, how can you say to him, Open the eyes of my Soul to receive the light of Grace? Till you can say of him, he hath enlightned the darkness of the night, how can you say to him, Enlighten the darkness of mine understanding? The Centurion had many servants under him, and they all did come and go as he bade them, to do any Acts of favourable assistance to the Jews; should therefore the servants have the thanks and honour that was due unto their master? I find that when *Lazarus* died he was carried by the Angels into *Abrahams* bosome; yet I do not find that *Lazarus* said to *his Guardian Angel*, (who doubtless was one of them,) that carried him, *Into thy bands do I commend my spirit*; nor do I see how you can say so to *yours*, unless you can also say unto him, *For thou hast redeemed me O Lord thou God of truth*; and if you cannot commend your Soul to your Guardian Angel *when you die*, how can you commend your Soul to him *whiles you live*? You may say with St. Stephen,
Lord

Lord Jesus receive my Spirit, when it is to be carried to him by the Angels, for they minister to this Lord ; But you cannot say, *Lord Jesus receive my Prayers*, when they are given or offered to his Angels, for they are not fellow-sharers in his Lordship : And this instance alone is enough to answer all your objections which you have gathered out of my ejaculations ; but if not, you may take another ; The Psalmist saith, *The Angel of the Lord tarrieth round about them that fear him, and delivereth them*, yet he saith not, *O Taste* and see how gracious the Angel of the Lord is, But *O Taste* and see how gracious the Lord is, *blessed is the man that trusteth in him*, Ps. 34. 7, 8. My Guardian Angel is a ministring Spirit for my comfort ; but my God alone is an al-sufficient Spirit for my content : None but he can give the Spiritual gust & taste of a blessed immortality to my Soul, who hath made it immortal ; and since my *prayers* are the chiefest means to procure this Spiritual gust or Taste to my Soul, how shall I pray to them who cannot give it ? I desire my Religion may be to me the beginning of my Salvation, (for so is Grace the inchoation of Glory) and therefore cannot delight

light in such prayers as will not give my Soul the Antipast of eternity, that is in such prayers as do not bid me say unto my self, *O Taste and see how gracious the Lord is*, because they do not ascend up so high as the Lord: For prayer being a spiritual colloquy with him to whom we pray, why should I pray to an Angel, which probably may not be present to partake of this colloquy, and indeed cannot partake of it, if it be meerly spiritual (that is only in the heart) or if he could, why should my heart leave conversing with God, to converse with his Servant? Is not this to undervalue that *happiness* which I can not *deserve*, should not *desert*? nay is it not to undervalue prayer to make it the *depression* of the Soul to the Creature, which God hath appointed for the *elevation* of the Soul unto himself? What though one Angel destroyed 185000. Assyrians, may we therefore say unto *him*, Remember *not our iniquities*, nor the iniquities of our forefathers, *neither take thou vengeance of our sins*? And if we may not pray to Angels for the averting of Judgements, then sure not for the obtaining of mercies, since God useth them as his instruments for
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the *one* as well as for the *other* : If we may (as you infer) humbly pray them to do those good offices for us, which God hath appointed them , we may also humbly pray God, to give us leave to sin against Him in our Prayers ; for to break his Commandement is to sin against Him, and he hath expressely commanded, saying, *Call upon me in the day of trouble*, Psal. 50. 15. In that he hath said *Call upon me*, he hath also in effect said, Call not upon any of my Angels, for that is not to call upon me ; Therefore dare I not pray to Angels, for fear of bringing *Judas* his curse upon my prayers, of whom it was said, *Let his prayer be turned into sin*, Ps. 109. v. 7. For if my prayer be turned into sin, how will my sin be turned into Repentance? or my repentance be turned into mercy and forgiveness ; If my prayer end in *sin* , how will my sin not end in damnation? your own *Clement* the 8. that corrected your Latine Translation, (which was of much longer standing in your Church, then any of your corrupt devotions) will rise up against you in Judgement if you will needs continue still in these corruptions ; For if he reformed your *Bibles*, why should not you reform your *Breviaries*?

CHAP. VI.

Of Justification.

1. **T**He way of Truth in the Doctrine of Justification by Faith, made dangerous by mens debates, slippery by mens devices, yet the truth it self never to be subverted or suppressed. 2. The danger of not walking circumspectly in this way, by taking -- either faction or phansie for faith? 3. Gods Saers (or Ministers) above all are to avoid this danger, and not to fear mens enmity for preaching Gods Truth; 4. Pleasure in unrighteousness makes this Doctrine not rightly preached, and not rightly believed; 5. The Articles of faith not given to devour the Commandements; therefore no sacrilegious or unjust person can be justified by faith in Christ; 6. This Gospel-Truth to be embraced by Papists, and not forsaken by Protestants, though it hath been most abused of all others, and was so from the first entrance of the Gospel, whence the Catholick Epistles were written chiefly against the Solifidian Hareticks. 7. The Doctrine of Justification delivered by St. Paul, (Rom 3.) in two Propositions; the one Negative. Tha,

That 'tis not by works, proved by 3. Arguments; The other affirmative, That 'tis by faith, proved from all the causes of Justification, viz. God the efficient, Christ the meritorious, Faith the instrumental, remission of sins (through the imputation of Christs obedience,) the formal cause; And the declaration of Gods righteousness and mans glorying in God alone, the two final causes thereof: These 2. Propositions afterwards joyned together in one Dogmatical conclusion, That a man is justified by faith without the deeds of the Law: which is again repeated, Gal. 3. and confirmed by Ten arguments: 8. The best way of arguing in this heavenly Doctrine, is by arguments that come from Heaven, agreeing not only with the analogie of faith in the Doctrine they prove, but also with the analogie of the Text, in the manner of their proof: 9. That [Faith which is without works, justifieth not,] gives not works a share in justifying. 10. That [Charity is greater then Faith,] gives it not a greater influence in Justification. 11. This Text, [Not the hearers of the Law are just before God, but the doers of the Law shall be justified] for faith is not in hearing but in doing, not in the ear but in the heart; 12. St.

James

James and St. Paul deliver one and the same doctrine concerning Justification, [That tis by Faith in Christ, not by works] but St. Paul speaks of Faith more in relation to Christ, its proper Object, to teach the Jews the necessity of Faith, St. James speaks of Faith more in relation to works, its proper effect, to teach unsanctified Christians the obedience of Faith. 13. The doctrine of Justification by Faith without works, is the whole scope both of the Law and of the Gospel, as is particularly proved in the Epistle to the Hebrews. 14. Good worke are necessary consequents of the Faith that justifieth, not Causes of the Justification, and are no further required of us by any of the Apostles or Prophets, in the judgement of St. Austin, St. Ambrose, and St. Chrysostom; Therefore Justification by Faith without works, was then the judgement of the Catholick Church, and indeed is now of the present Roman Church, if we look upon her Devotions, not her Disputes. 15. To maintain Justification by mans righteousness, is not only to forsake Christs Church, but also to destroy it. 16. Christs imputed righteousness, blasphemously called a Fiction by Belarmin, piously acknowledged a Reality

by Pererius his brother Jesuit; But the Saints imputed righteousness is a meer fiction, both in regard of the Imputation which hath no promise of Gods acceptance, and in regard of the righteousness which cannot challenge it, as being incompleat because of Original and Actual sin; therefore not superfluous in the best of Gods Saints, as is proved by several Texts of Holy Scripture, according to the exposition of the Catholick Church. 17. All men being sinners, no man can be justified by his own righteousness. 18. To be justified by works, is to be justified without (if not against) Grace, Christ, and Faith. 19. Tis madness and wickedness for man to set up his own, against his Saviours righteousness; yet self-justiciaries are guilty of this madness and wickedness, undervaluing both Christs death, and the Redemption thereby purchased for true believers.

The sixt Exception.

I Bidem sect. 3. pag. 196. Against Justification by works you alledge, *Being justified by Faith we have peace with God*, Rom. 5. 1. --- But what faith? The same St. Paul, Gal. 5. 5, 6. faith thus, *ex fide spem Justitiæ expectamus*; sed fides quæ per Charitatem operatur; Here are works required to Justification as well as faith, which must proceed from charity, which according to St. Paul, 1 Cor. 13. 13. is greater then faith, and must needs therefore have the greater influence in our justification: For as he saith, Rom. 2. 13. *Not the hearers of the Law, [there is faith] are just before God, but the doers of the Law [there are good works] shall be justified.*

The Answer.

1. **H**E that walks on *battlements*, had need take a special care of his footing, because if he *slip* he must fall; and if he *fall* he must be dashed to pieces; And such is now the walk of all Orthodox Divines in the way of Gods Truth, especial-

ly this of justification, *the main Gospel-Truth*; 'tis as if they walked upon *battlements*; every *step* is slippery, and every *slip* threatens ruin; not that God hath left his way either *dangerous* or *slippery*, but that some men have made it so; their *debates* have made it dangerous, their *devices* have made it slippery: For some men have turneth Devotion it self into Debate, to make Gods way dangerous; and Doctrine it self into Devices, to make Gods way slippery; And concerning such men it is the Apostle hath said, *Now as Jannes and Jambres withstood Moses, so do these also resist the Truth, men of corrupt minds, reprobate concerning the faith,* (2 Tim. 3. 8.) They that use tricks and devices to elude the *sense*, when they cannot evade the *sentence of the Law*, [*Cursed is every one that continueth not in all things which are written in the book of the Law to do them,* Gal. 3. 10.] do like *Jannes and Jambres* withstand *Moses* by enchantments making themselves *Egyptians*, when God made them *Israelites*, or making themselves *Magicians*, when God made them *Divines* only; they seldome cry out *Digitus Dei*, *This is the finger of God*, though they be shewed never so plainly

plainly his own very hand writing to convince them of their resistance against the Truth: For the same corrupt minds that make them resist the Truth, do also make them reprobate, or of no Judgement concerning the faith; For who can be judicious in the Faith but from the Truth? and therefore he that resists the Truth, must needs be of no Judgement concerning the faith; And since we find among all the multitudes of factious men so little Judgement concerning the Faith, we cannot but feat that they have all (more or less) resisted the Truth; *I am the way and the Truth*, saith Christ; So that if the Christian look directly and constantly on Him, he shall not walk out of the right way, nor erre from the saving Truth; Surely then tis because we have not looked *on our Saviour*, but *on our selves*, on our own Interests, that our strayings have been so many from this right way, our errours have been so many against this Soul-saving Truth; How far this may concern the grand factions of Christendome I will not determine, but sure I am they whose Religion is rebellion, and whose faith is faction, have no other Truth but their own phansies or imaginations,

tions , and consequently can have no other God but their own Perverseness; Yet we doubt not but as *Aarons Rod* swallowed up the Rods of the Magicians, so will Religion at last swallow up rebellion, and Faith will swallow up Faction, and Truth will swallow up Phansie , and Wisdome will swallow up Folly, if not so as to be *acknowledged of her enemies*, yet so as to be *justified of her Children*; For the Apostle hath said most positively, though more comfortably , *But they shall proceed no further; for their folly shall be manifest to all*: And he that hath promised concerning the Preachers of his truth , hath much more promised concerning the Truths they are to Preach, (especially those which so nearly concern the salvation of Souls) *They shall not be removed into a Corner any more; But thine eyes shall see thy teachers , and thine ears shall hear a word behind thee saying, This is the way, walk ye in it , when ye turn to the right hand , and when ye turn to the left,* Isa. 30. 20, 21. 2. But if the Lovers of Gods Truth will hope to obtain this promise of a word saying , *This is the way*, they must endeavour to obey that command , *see that ye walk circumspectly*, Eph.

Eph. 5. 15. Βλέπετε ἕν πῶς ἀκριβῶς περιπατεῖτε,
 (saith the Latine Church in the Text of
Sixtus 5.) *See therefore how circumspectly*
ye walk, Βλέπετε ἕν ἀκριβῶς, πῶς περιπατεῖτε
 (saith the Greek Church in the Text of
St. Chrysostome) *See therefore circumspect-*
ly how ye walk; Men that will not wan-
 der in the *by-paths of error*, must have
 their eyes in their heads *to look about them*
 to see which is the way of Truth, and they
 must keep their eyes open in their heads
to look before them to walk in that way; If
 they want a good *circumspection* to look
 about them, they may chance never come
 into the right way; if they want a good
Prospection to look before them, they
 may soon go out of it; *self-conceit* is a
 great enemy to circumspection; *self-in-*
terest is a great enemy to prospection;
 and 'tis commonly one of these two (if
 not both) that makes so many Christians
 not walk in the way of Truth, but choose
faction or *phanſie* instead of *Faith*: This
 may seem to be far fetcht, but it comes
 very neer my purpose, and I pray God it
 may yet come neerer some mens consciences:
 For they who licentiously abuse this
 Doctrine of *justification by faith in Christ*,
 choose phanſie instead of Faith, and turn

the Grace of God into wantonness; They who wilfully oppose it, to set up their own righteousness, choose faction instead of Faith, and turn the Grace of God into nothing: for as mans age, so his righteousness is as *nothing* in respect of God, *All my goods are nothing unto thee*, Psal. 16. 2. Both alike with *Elymas* the Sorcerer, seek to turn away others from the Faith, and may justly expect the hand of God upon them selves to make them so blind, as not to see the Sun of Righteousness for ever. God of his infinite mercy take away this mist and darkness from before the eyes of all his servants, but especially of all his *Seers*; for if the light of the world be darkness, how great will be the darkness thereof? If we delight in the *inner* darkness here, how shall we escape the *outer* darkness hereafter? If they were a *rebellious people, lying children, children that would not hear the law of the Lord, who said to the Seers, See not*, (Isa. 30. 9, 10.) then what are those Seers, who say to themselves *See not*, who shut their eyes against the *light*, and shut their hearts against the *Power* of this Truth? [*But that no man is justified by the Law in the sight of God, it is evident;*

evident; for the just shall live by Faith, Gal. 3. 11. See the light of this Truth, for it is evident; see we the Power of this Truth; for even the just shall not live by his works, but by his Faith. *The just shall live by Faith*: q. d. The justest must, that is, hath that justice whereby he shall live eternally, from his Faith, not from his works, from his *Saviours* righteousness, not from his *own*: God speaking this soul-saving Truth so *plainly* to the *understanding*, and pressing it so powerfully upon the *Conscience*, bids all Christian Divines admire his *goodness*, in shewing the great need and benefit of Christ, not discover *their own wickedness* in seeking to undermine the very foundation of Christianity: Accordingly St. Chrys. expounds that precept, [*see ye walk circumspectly*,] of the Ministers of the Gospel. Observe, saith he, how the Apostle doth forewarn (and forearm) the Preachers of Gods Truth, againg all the oppositions of *their* and its enemies, ὁλόκληροι πόλεις πρὸς αὐτὸς πόλεμον ἔχον, *whole Towns and Cities waged war against them*, (which the Canonist signally expressed after this manner, *Laici clericis Oppidò sunt infestè*,) yet they are furnished with no other

armour but this to defend themselves, *see*
that ye walk circumspectly : τατ' ἐστὶ, πλὴν τῆ
 κηρύματ^{ος} , μηδαμότεν ἄλλοθεν δῶτε λαβὴν
 τῆς ἐχθρας τῆς κατ' ὑμῶν : That is, Give your
 enemies no other occasion of their enmity,
 but one^{ly} from your Preaching (which is
 an occasion rather taken, then given) Ἀν-
 τημόνῃ τῆς ἐχθρας ὑπόθεσις ἔστω, let that alone
 be the ground of their enmity, μηδεὶς ὑμῖν
 ἑτερόν τι ἐγκαλεῖτω, Let no man be able to
 accuse you of any thing else, (and then
 your adversaries will accuse God, not
 you.) An admirable gloss, and seasonable
 for this Atheistical Age, wherein men
 will not believe the Truth, because they
 have pleasure in unrighteousness, though
 St. Paul tell them plainly, that they shall
 be damned for their unbelief : That they
 all might be damned who believe not the
 Truth, but had pleasure in unrighteousness,
 2 Thes. 2. 12. 4. It is the pleasure in
 unrighteousness which makes either the
 people not rightly believe Gods Truth,
 or the Priests not rightly preach it, and
 particularly this Truth of *Justification*
by Faith, which some of your Priests care
 not to preach, because it will spoil their
 markets; and some of our Priests had
 need preach more warily, for fear it
 should

should spoil our people. It is *only pleasure in unrighteousness* that hath hitherto opposed this Truth in its doctrine, or poisoned this Truth in its belief; For why should a Truth so clearly revealed in the word of Christ, so neerly concerning the glory of Christ, so highly conducing to the salvation of Christians, be so violently opposed by some of your Priests in its doctrine, but that it pulleth down the prices of Masses and Indulgences, stopping the hands of silly and simple, but yet liberal and munificent votaries? Hence it is that *Demetrius*-like for love of gain, they raise an uproar against St. *Paul* (for it is not against us; it is against *him*, or rather Gods Spirit in him, the main Preacher of this Truth,) taking this for their chiefest Topicks, for *Maxima & locus Maxima, Sirs, ye know that by this craft we have our wealth*, Acts 19. 25. For no other reason but *covetousness* can easily be alledged why the same men should so mainly cry up the Imputation of their own and their Saints imaginary merits and righteousness to the maintaining and filling the supposed *Treasure* of the Church, and yet so mainly cry down the imputation of
our

our blessed Saviour's real and allsufficient merits and righteousness, to the exhausting and emptying the Treasures of the people; Thus it is clear, that *pleasure in unrighteousness* hath hitherto opposed the Truth in its doctrine, making Mammons Chaplains not over zealous to serve God in searching out his Truth that they may believe it, or over zealous to serve themselves in not preaching a Truth which they do believe.

Again, why should so many other formidable Truths and reasonings concerning righteousness, temperance, and judgment to come, in and from the mouth of the same St. *Paul*, make a Heathen tremble, and not once move so many confident Christians, but that this heavenly Truth of *Justification by Faith*, hath been hitherto amongst them not rightly believed, or poisoned in its belief? and what venome can poison the operations of the soul, but onely that of the Serpent, the venome of sin, *turning the grace of our God into wantonness*, *εἰς ἀσελγείαν*, into petulancy, insolency, and unsufferable contentiousness, (for so the Greek Orator hath joyned these together *ἀσελγείας καὶ λίαν φιλοπυρρῆμοι*, *Isocr. in Panath.*)
contending

contending against, not for the *Faith once delivered to the Saints*, or which is all one, *denying the onely Lord God, and our Saviour Iesus Christ*, Jud. 4. Such men do falsely pretend Faith in Christ, who do not deny ungodliness and worldly lusts, who do not live *soberly, righteously, and godly* in this present world; for they cannot look for that blessed hope, and the glorious appearing of the great God, and our Saviour Iesus Christ; The Grace of God which bringeth salvation to others, will bring the great damnation upon them, because they resist that grace, betray that Saviour, and belye their own Souls: *For most certainly the greatest miscreants that are would break off their sins by repentance, and their iniquities by shewing mercy to the poor, if they did with the eye of Faith see a watcher and an Holy one coming down from heaven, and saying, Hew the Tree down, and destroy it, Dan. 4.* Or if they did hear with an honest and good heart, (and Faith cometh by no other hearing) that word of Christs forerunner in his first coming to save us, which is therefore the fittest to put us in mind of his second coming to judge us, *O generation of Vipers, who bath warned*
you

*you to flee from the wrath to come? Bring
 forth therefore fruits meet for repentance:
 And now also the axe is laid unto the root of
 the Tree; Therefore every tree which bring-
 eth not forth good fruit is hewn down and cast
 into the fire, Matth. 3. For surely that
 Faith cannot justifie the sinner which
 cannot justifie it self, a Faith that hath
 eyes and seeth not the watcher, the Ho-
 ly one coming down from heaven, that
 hath ears and heareth not the crier, the
 voice of one crying in the wilderness, pre-
 pare ye the way of the Lord, make his paths
 strait; A Faith that lets men profess Chri-
 stians, but live and act Infidels, hardning
 their hearts, stopping their ears, closing
 their eyes, lest at any time they should
 see with their eyes, and hear with their
 eares, and understand with their hearts,
 and should be converted, and their Sa-
 viour, the Physitian of Souls, should
 heal them. Thus it is also clear, That
 pleasure in unrighteousness hath hitherto
 poisoned this Truth in its belief, making
 men take phansie for Faith, and think
 themselves in Heaven by their perswasion,
 whiles they are even in Hell, by theit af-
 fections and by their actions, not regard-
 ing that word which they cannot deny,
 dare*

dare not gainsay; *If ye were Abraham's children* (who is the Father of the faithful) *ye would do the works of Abraham,* Joh. 8. 39..

5. For God gave us not the Articles of our Faith to be like *Pharaohs* lean kine, to eat up the rules of his Commandments, the fat-fleshed and well-favoured kine, such as were fit for Sacrifices for himself, much less such as were offered to himself for Sacrifices; Therefore those can be no Gospel Instructions which teach men to devour widows houses, nay, to devour Gods own house, and not onely his house, but also his glory and worship, under pretence of Faith; for of these starveling Documents, we may justly say now, and others will be able to say to the worlds end, what is said of the starveling kine, *And when they had eaten them up,* (even all the fat Kine, that came up out of the river, and fed in the medow, This is all the fatness of Sea and Land, which their Forefathers had consecrated to the Service and Honour of God) *it could not be known that they had eaten them, but they were still ill-favoured as at the beginning,* Gen. 41. 21. He that hath commanded us

to sanctifie publick Persons, (as Ministers) publick times (as Sabbaths or Festivals) publick places (as Churches) to his own worship, will not, cannot justify those who sacrilegiously rob and persecute his Ministers, mock and suppress his Sabbaths, revile and profane his Churches: For it were very strange if such men who are angrily reprov'd, and openly branded for sacrilegious, profane, blasphemous persons, *by the Spirit of God*, should (if they still persist in their Sacrilege, profaneness and blasphemy) be acquitted and absolved for righteous and innocent persons, *by the Son of God*; The Spirit of God calleth them *enemies, adversaries, and such as hate him*, Psal. 14. Therefore surely the Son of God will not make them *Saints*, accept them as *friends*, reward them as *servants*: *Such a devouring* Gospel as this was never of Gods teaching, though it hath been of mens practising, to the discountenanceing of Gods Truth, and to their own shame and destruction that have practised it; For God will never uphold those men in his Truth, who discourage others from embracing it.

6. Yet as long as Gods Truths are infinitely

finitely above all mens discouragements,
 neither are *your* Priests excusable if they
 will not embrace them, nor *ours*, if they
 do forsake them, notwithstanding both
 be as much discouraged, as either open
 enemies or false friends and brethren can
 discourage them. What ? shall the Sons
 of God come no more to present them-
 selves before their Father, because Sa-
 tan will come also among them to pre-
 sent himself before the Lord? Shall the
 the Holy Angels be out of love with
 their own light, because the Devil him-
 self can, and doth also appear an Angel
 of light? no more may we be out of love
 with this heavenly Truth, of being
 righteous by the righteousness of our
 blessed Redeemer, because Hypocrites
 and Atheists have made it an occasion of,
 or a pretence for their abominable un-
 righteousness: For even immediately af-
 ter the first clear preaching of *Justifica-
 tion by Faith*, we find a strange genera-
 tion of licentious and ungodly men, who
 did boast of Faith in Christ without good
 works, committing all manner of sin
 with greediness and without remorse.
 This gave occasion to St. *Peter*, St. *John*,
 St. *James*, and St. *Jude*, (who all writ
 after

after *St. Paul*,) to direct their stiles chiefly against such vain boasters of this empty Faith, and their Epistles were afterwards peculiarly called *Catholick*, for this reason amongst others, That they were all written in Vindication of the true Catholick Faith, which did teach a man so to believe in Christ as to have his life answerable to his belief. This account doth *St. Peter* give for himself, saying, *I have written briefly, exhorting and testifying, That this is the true Grace of God wherein ye stand*, 1 Pet. 5. 12. As if he had said, These two things I have chiefly proposed to my self in my writing; 1. To testifie the doctrine of the Gospel concerning the Grace of God in Christ, to be the onely doctrine to bring you to eternal Salvation. 2. To Perswade you to stand fast and persevere in that doctrine, by leading your lives answerable to your profession. And this account may we give concerning the rest of the Authors of the Catholick Epistles; for thus the whole Argument of *St. Johns* first Epistle consists of those two principal parts of the Christian Religion, The *Promises*, and the *Precepts* of the Gospel; For to the *Promises* we must refer

refer all that he speaks of Communion with God, of the expiation of our sins by the blood of Christ, and of the hope of eternal life. To the *Precepts* we must refer all that he speaks of true Faith in Christ, of living *godly* and *righteously* according to that Faith, and of loving God sincerely, or not loving the world, that we may live *godly*, and of loving our Bretheren sincerely not hypocritically, That we may live *righteously*: The like may we say for St. *James*, and St. *Jude*, that their Epistles are chiefly against the *Solifidean Hereticks*, and are therefore filled with divers exhortations to several Christian Virtues which they had *deserted*, and with Dehortations from the contrary vices, which they had *committed*. And we may be Catholicks in this doctrine of Justification, according to these Catholick Epistles, and yet still deny Justification by works; For it is only the Faith in Christ that is justified by its works, but the man is still justified only by his Faith.

7. You are as zealous for Justification by works, as St. *Paul* is *against* it; with what good Conscience I cannot say; but sure upon no good ground; yet you have

have appealed to St. *Paul* himself, as the Judge of this controversie, to decide on your side; and accordingly to St. *Paul* you shall go, who sure will very little befriend you by his decision: For I pray what workscan any man do which are not comprised under *The works of the Law*? But it is St. *Paul*'s most absolute Determination, *Therefore by the deeds or works of the Law, there shall no flesh be justified*, Rom. 3. 20. He that looks upon the foregoing words setting forth the abominable sins that were in the best of men then living, the Jews, and in those times wherein they lived best, even the times of *David* and *Hezekiah*, (for all the proofs here concerning their wickedness are taken out of the *Psalms* and the Prophesie of *Isaiab*) will easily acknowledge that the words though *particular* in their occasion, yet are *universal* in their Instruction, and do set forth the general corruption of all men whatsoever, whereby they are most grievous transgressours of the Law, and most odious in the sight, most obnoxious to the Justice of God for their transgressions. This considered, He must be led by the spirit of error, who will not see the evidence;
and

and by the spirit of contradiction, who will gainsay the *power* of St. Paul's conclusion, *Therefore by the works of the Law there shal no flesh be justified*: for it followeth upon these Premises, No Transgressor of the Law can be justified by the works of the Law; But all men whatsoever are transgressours of the Law; Therefore no man whatsoever can be justified by the works of the Law; which is as much as to say, That no man whatsoever can be justified by works; for all works whatsoever are reducible to the works of the Law, as being done through obedience to its authority; and not rightly done, but through compliance *with*, and conformity *to* its righteousness.

And to this Argument he adds another, *v. 27.* which may be put into this Syllogism.

The Law of works doth not wholly exclude mans boasting in his Justification.

But, God will have mans boasting wholly excluded in his Justification.

Therefore, The Law of works doth not justifie.

The Major is further proved by *Rom. 4. 2.* *For if Abraham were justified by works, he hath wherof to glory.* The Minor
by

by *Eph. 2. 8, 9. For by Grace ye are saved through Faith, not of works, lest any man should boast*; what remains then for the conclusion, but that the Law of works doth not justify? For if it justified not *Abraham*, who had so good works, as to be called *the friend of God*, much less will it justify me, who by my wicked deeds am become Gods enemy. We have yet a third argument in this very place, *v. 29, & 30.* which concludes thus, If Justification were by the works of the Law, then onely the Jews, who alone had the Law written in tables, could be justified, and God should regard the salvation of no other people save of the Jews: But these consequents are directly against the goodness of God, and the whole scope or Tenor of his Word; Therefore so is that Antecedent, that Justification is by works of the Law. These are *St. Paul's* three arguments in this place for his Negative conclusion, which is *against Justification by works*. And he is not contented with this, but he gives us also an affirmative conclusion, which is *for Justification by Faith. v. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ*, which he fully explainteth

eth and confirmeth from all the causes of our Justification. The principal efficient cause, is God, of whom it is said, *v. 30. It is one God that shall justify by Faith and through Faith*; and this needs no other proof, because no other could give us our blessed Jesus for a Saviour, nor can give us Faith to be made partakers of his salvation. The meritorious cause is Christ the Mediator betwixt God and man, *v. 25. Whom God hath set forth to be a propitiation*. The instrumental cause is Faith, *v. 22. The righteousness of God which is by Faith of Jesus Christ upon all that believe*, (for there is no apprehending of Christ without Faith, as there is no righteousness and salvation without Christ) and again, *v. 25. through Faith in his blood*, not excluding any other act of his Mediatorship, though instancing onely in the shedding of his blood, which was the chiefest act of his passive obedience, whereby he merited for us the remission of sins. The formal cause (for Justification being an action, and therefore an accident, cannot properly have a material cause, though you by your inherent righteousness do a little intrench upon this Rule of Logick) I say the formal cause

cause of Justification is expressed, *v. 25.* to wit, *The remission of sins that are past through the forbearance of God*; not excluding sins *present* and *to come*, as if they were not also remitted, but onely naming sins *past*, that we might not think Justification doth give us a liberty of future sinning. The formal cause then of Justification is the remission of sins: For God doth so far justify us, or accept and account us for just and righteous, as far as he doth pardon our sins, and absolve and acquit us from condemnation for Christs righteousness. Thus it was *God be merciful to me a sinner*, which made the Publican go away justified, *St. Luke 18. 13, 14.* not his own merit, but Gods mercy. And this is that doctrine which *St. Paul* preacheth with a *Notum sit omnibus et singulis*, *Be it known unto you therefore men and brethren*, that through this man is preached un'to you the forgiveness of sins; And by him all that believe are justified from all things from which ye could not be justified by the Law of Moses, *Acts 13. 38, 39.* If forgiveness of sins and justification be not one and the same, how is this a good consequence, [*Through Christ is preached unto you the forgiveness of sins, and by*
him

him all that beleeve are justified] For this cannot follow, *if to be forgiven and to be justified* be not one and the same; for then one thing is *preached*, another *performed*; one thing *promised*, and another *granted*; But if they be the same, then we are sure this is good Divinity, that the formal justice or righteousness for which God absolves us sinners in the judgement, is not in and from *our selves*, but in and from *our Saviour*, as it is said, [*By him all that beleeve are justified from all things from which ye could not be justified by the Law of Moses*;] whereas if our Justification were for any inherent righteousness (whether Habitual or Actual,) it were not *by him*, but *by our selves*; nor to be gotten *by believing*, but *by doing*; nor could we be justified from all things at once and together, but from one thing after another; not in an instant, but successively (for so we get our inherent righteousness;) not by the grace and mercy of God casting all our sins upon our Saviour, that he may forgive them all at once and together, (for active Justification which respects God *absolving the sinners*, is a forgiving of all sins at once and together for Christs sake; though passive Justification,

S fication,

fication, which respects *the sinner to be absolved*, is a forgiving of sins so often as the sinner earnestly repenting, doth by a lively Faith flee unto God the Son for his *merit*, and to God the Father for his *mercy*;) In a word, if our Justification were for any inherent righteousness, whether habitual or actual, we could not be justified by the *grace and mercy* of God, casting all our sins upon our Saviour, that he may forgive them all; but by the Law of *Moses*, casting us into a mould of righteousness, that we may not commit any sin, nor stand in need of forgiveness. And if this be so, we may bid *farewel*, if not *defiance* to the whole Gospel of Christ, which is thus *briefly* but *fully* summed up by St. *Paul*, *That God was in Christ reconciling the world unto himself*, (so by a *Potential* though only true believers by an *actual* reconciliation) *not imputing their trespasses unto them*; 2 Cor. 5, 19. No man can be reconciled to God, who is not justified before God; for all sinners are odious to God as his enemies, not reconciled unto him as his friends; therefore God looks upon a man as no sinner (which cannot be as he is in himself, but as he is in his Saviour) when

he is reconciled unto him; and accordingly to be reconciled is to be justified, that is, to be accounted righteous; for as the formal cause of our reconciliation consisteth in the remission or not imputation of our sins, (*not imputing their trespasses unto them*) so doth also the formal cause of our Justification; for that is no other but an absolution from the guilt of sin; For Justification is not a *Physical* but a *Moral* action of God, absolving the sinner for the merit of Christ, even as Sanctification is not a *Moral* but a *Physical* Action of God, cleansing and purging the sinner by the Spirit of Christ: The one *makes* the sinner righteous, but the other only *accounts* him righteous: And therefore Justification and Sanctification are as improperly confounded as *Moral* and *Physical* or real Actions; For Moral actions work a change only in regard of the mans relation, (as He that is adopted or acquitted, is changed only in his relation, that instead of being guilty he is made not guilty; instead of being a stranger, he is made a Son) But real or Physical actions do work a change also in regard of a mans person, (as He that is instructed or converted, hath a real

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change

change wrought upon his understanding and his will, and consequently is really changed in his person :) So that if to justify be not meerly a moral action, that is, To account as just, by acquitting from the condemnation of the Law, (as we say) but be also a real action, that is, to make just by a conformity to the Law, (as you affirm) then it must needs work a real change in the Patient, making him righteous from unrighteous, and from *righteous more righteous*, and by consequent Justification will be one and the same thing with Sanctification, and so it will follow, that the whole Tenor of the Text hath hitherto *misinformed* us, and doth still *misguide* us; for therein these two are reckoned up as two severall and distinct mercies of Almighty God towards our sinful souls, and these wrought by severall means, God justifying us by the righteousness of his Son, and sanctifying us by the power of his Holy Spirit. And from this ill consequence will yet follow a much worse, That Sanctification will be supposed to be nothing; for it will have nothing left to do, Justification having done its work before; and if it have nothing to do, it cannot be an Action;

Action; and if it be not an action, it must be nothing.

These Logical absurdities (besides others that are Theological) cannot well be avoided by those who make inherent righteousness the formal cause of our Justification; And therefore though we separate not inherent and imputative righteousness, (which your insolent Dogmatist blasphemously calls *Putative*, as if it were merely *fictions*, when as in truth all our righteousness is *so* in respect of it) I say, though we separate not inherent and imputative righteousness from one another, in the man that is justified, (for true Faith alwaies worketh obedience, and God will not, cannot justify the disobedient) yet we must separate them from one another in the doctrine of Justification; For 'tis only the *Imputative* righteousness which we have from our Saviour, not the *Inherent* righteousness which we have in our selves, which can acquit us at God's Judgement seat, or absolve us as righteous, and consequently which may be accounted the formal cause of our Justification.

Lastly, the final cause of our Justification

tion is set down, first explicitly, that it is the declaration of Gods Righteousness, *vers. 25, & 26.* [*To declare his righteousness*] not onely that this way of justifying a sinner, is according to Gods Promise, both in words and Types in all the Old Testament, but also that this promise was according to the rule of righteousness, because it acquitteth not a sinner without a due satisfaction for his sin, nor without a true and serious aversion from himself, and conversion to his Saviour: Secondly, the final cause of our justification is set down implicitly, That it is our glorying or boasting in God alone; For whereas *v. 27.* he excludeth all other boasting, tis necessary he must include this, as himself saith more largely, *1 Cor. 1. 30, 31. Christ Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption.* There is our Justification set forth *in it self*, *in its antecedents*, and *in its consequents*; *In it self*; for *Christ Jesus* is our righteousness to deliver us from the guilt of sin, by acquitting and discharging us. *In its antecedents*, for he is our wisdom, to free us from the blindness and darkness of sin, by enlightning and instructing us. *In its*

its consequents; for he is our Sanctification in this life, to free us from the pollution of sin, by renewing and cleansing us: and our Redemption in the life everlasting, to free us from the miseries of sin, by receiving and by glorifying us; *That according as it is written, he that glorieth, let him glory in the Lord*; There is the final cause of our Justification. Christ Jesus doth therefore instruct us by his most holy Word, justify us by his allsufficient merit, sanctifie us by his most holy Spirit, glorifie us by his allsaving Mercy, that we may not glory in our selves, but onely in our Saviour, from whom we have both the *Knowledge*, and the *Purchase*, and the *Procurement*, and the *Enjoyment* of our salvation.

The Apostle having thus severally proved, first his negative conclusion which is *against justification by works*, and after that his affirmative conclusion which is for *justification by Faith*, he at length joyns them both together in one Dogmatical determination, *Therefore we conclude that a man is justified by Faith without the deeds of the Law*, v. 28. And this conclusion he again repeateth, *Gal. 2. 16. Knowing that a man is not justified by the*
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works

works of the Law, but by the Faith of Jesus Christ; which he immediately confirms with no less then Ten several arguments in the next Chapter, all alledged to confute their foolishness in falling from Christ to the Law, from Faith to works in the doctrine of Justification; And being alledged by the Apostle to confute their *foolishness*, they will either the more easily prevent, or the more acceptably reform and redress *Ours*.

The first Argument is this; You have received the gift of the Holy Spirit, not by the works of the Law, but by the hearing of Faith, *v. 2.* but the gift of the Holy Spirit is the best pledge of your Justification or Reconciliation with God, (for he giveth not his Spirit to his enemies) Therefore you are justified not by the Law, but by the Gospel, or by the Hearing of Faith.

The second Argument is this: The same way that *Abraham* was justified, who is the Father of the faithful, and to whom the Promise was made, The same way must you be justified; But He was justified onely by Faith: *v. 6, 7, 8, 9.*

The Third this: As many as are of the works of the Law, are under the curse,

v. 10.

ver. 10. but none that are under the curse, are justified.

The fourth this, The just shall live by Faith; but the Law is not of Faith, *ver.* 11. 12. that is, The just obtaineth life and salvation by the free grace of God apprehended by Faith in Christ; but the Law alloweth no such free grace; for that promiseth life only upon the (now impossible) condition of perfect obedience; *The man that doth them, shall live in them.*

The fifth this, Christ hath redeemed us from the curse of the Law, being made a curse for us, *ver.* 13. Therefore the Law could not justify us, for it did curse us; and if it could, in vaine was Christ made a curse for us; in vaine did he do and suffer so much for our Redemption.

The sixth this, To whom the Promises were made, to him they were performed; but the Promises of spiritual blessings (and consequently of justification) were made to *Abrahams seed*, not seeds, that is to Christ and his members; not to them that should be under the Law, but only to them that should be in Christ.

The seventh is this, The Promise of
S S
spiritual

spiritual blessednesse was made to *Abraham* long before the giving of the Law; therefore neither to be *accomplished* from the observation, nor to be *abolished* by the obligation of the Law, *ver. 17.* which is further argued, *ver. 18.* *If the inheritance be of the Law, 'tis no more of Promise; but God gave it to Abraham by Promise;* therefore 'tis not of the Law.

The eighth this, That which was a sign of enmitie, cannot be a means of reconciliation; but the Law was a sign of enmitie betwixt God and man, as appears in that it was ordained by Angels, not immediately by God himself, who being offended had withdrawn his presence, which shews that men were at a distance *from*, and at enmitie *with* God; *ver. 19, 20.* Therefore the Law cannot be the means of our accessse *to*, or of our reconciliation *with* God.

The ninth is this, The Law cannot give life to any man by exempting him from the punishment of sin, nor give righteousness by exempting him from the guilt of sin, *ver. 21. 22.* Therefore both righteousness and life are given only by Faith in Christ.

The tenth and last argument is this,
The

The office of the Law was to be our School-master to bring us unto Christ, to shew us the *imperfection* of our own, and to make us desire the *imputation* of his righteousness, that we might be justified by Faith, *ver.* 24. but the Law cannot go beyond its own office ; therefore no man can be justified either in whole or in part by the works of the Law.

8. Thus have I mustred up *S. Pauls* Artillery to batter down *our own*, but to keep up *our Saviours* righteousness in the doctrine of Justification, which being a doctrine that came down from Heaven, is best maintained by arguments from Heaven ; For as humane reason could not teach it, so humane reason cannot so well defend it ; and doth so much the worse oppose it ; nor do I see how these arguments can be answered, unlesse they can be denied ; nor how they can be denied, since they are so exactly agreeable with the Analogy of the text, and therefore cannot disagree from the Analogy of Faith. Many arguments have been used by excellent Divines drawn out of several places of the holy Scriptures, which have been agreeable with the Analogy of Faith, though not with the Analogy of
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the text, and they have passed for good Theological arguments, because they have been agreeable only with the Analogy of Faith; how much rather should those arguments be taken for Theological, which are agreeable not only with the *Analogy of faith* in the doctrine they prove, but also with the *Analogy of the Text* in the manner of their proof? And surely if all Divines did more use this way of arguing, they would have much lesse of *Contention*, and much more of *Conscience* in their arguments: you have here shewed me this good way, and I was very glad to see it, and as willing to follow it; for in all this Paragraph you have quoted nothing but Scripture; all the fault is, you have made unwarrantable inferences from your quotations.

9. For first you say, *Here are works required to justify as well as Faith, because St. Paul saith, we wait for righteousness by Faith which worketh by love, Gal. 5. 5, 6.* He saith, the Faith by which we are justified is a Faith working by love; you thence inferre, that we are justified by our works as well as by our Faith: you may as well say, because our eyes wherewith we see, are in our heads; we see with or by our heads,

heads, as well as with or by our eyes : or because our hands wherewith we handle are joyned to our armes, we handle with our armes as well as with our hands ; for as the eye that is out of the head seeth not, and as the hand that is parted from the arme handleth not ; so Faith that is without works justifieth not ; yet have works no more to do in justifying than the head hath in seeing, or the arme hath in handling.

10. Again you say, *Charity is greater than faith, and must therefore needs have the greater influence in our justification.* I cannot see the reason of this consequence, no more than of that ; a lyon is greater than a Hare, therefore he must needs run faster. If the Apostle had spoken of justification, and had said Charity was greater than Faith, your consequent would have been good ; but speaking not at all of justification, your consequence cannot be good concerning that, but must be made good concerning somewhat else, *viz.* concerning those other things whereof he speaketh, as particularly concerning those admirable acts of suffering, *not envying, not vaunting, bearing all things, believing all things, hoping all things,*

things, enduring all things, to which the
 soul is disposed by Faith, but in which it
 is confirmed and perfected by charity: or
 concerning the everlasting duration and
 continuance of Charity; for that shall ne-
 ver fail, but shall go with us into heaven,
 and abide there with us for ever, because
 that very motion of the soul in the fru-
 ition of God wherein consisteth eternal
 blessednesse, is an act of Charity. But
 Faith being of things *not seen*, must needs
 vanish when we come to see God face to
 face, by a clear vision; and Hope being
 of things *not enjoyed*, must needs vanish
 when we come to enjoy him by a full and
 immediate comprehension: only Char-
 ity which in this life outpasseth Faith and
 Hope by more immediately uniting the
 soul to God, shall in the next life out-
 passe it selfe, when it shall taste the in-
 comparable sweetnesse, and enjoy the
 immortal comforts, and feel the incom-
 prehensible delights and joyes of that
 union. In these respects which are
 named, 'tis most true that Charity is
 greater than Faith, but not in respect of
 justification, which is not named, unlesse
 you will say the Apostle put more in the
Conclusion than in the Premises : nay,
 though

though it should be granted, that the Apostle doth not here speak comparatively but positively, or else *that Charity is greater than Faith*, yet will it not follow, that Faith may not be greater than Charity in some one respect, as particularly in this of justification; for though Charity be the more *noble* in it selfe, yet Faith is the more *needful* for us: Charity may have the *absolute* preeminence in regard of *its excellency*, and yet Faith may have a *comparative* preeminence in regard of *its use*. Charitie may be the greater in regard of *innocent men*, who can steadfastly and comfortably see God as he is in himselfe, but Faith must be the greater in regard of *sinful men*, who cannot see God as he is *in himself*, either *steadfastly* because of their weaknesse, or *comfortably* because of their sinfulness; and therefore must look on him as he is *in his Son*, who took upon him our weaknesse to give us his strength, and our sin to give us his righteousness: so far is it from a true consequence, “Charitie is greater than Faith, & must needs therefore have the greater influence in our justification.

II. You have yet one more Quotation to prove justification by works, and that

that is, *Rom. 2. 13. Not the hearers of the law, [there is Faith,] are just before God, but the doers of the law [there are good works] shall be justified*; here I cannot question your *inference* which you do not make, but I must question your *interpretation* which you have made. For this place only sheweth that both Jewes and Gentiles might justly be condemned, because both had sinned against the knowledge which God had given them of his law; but it doth not shew how either might be justified: yet you have interpreted it of Justification and by your interpretation have laid a kind of *surre* and reproach upon Faith, saying, *Not the hearers of the law, [there is Faith]* as if Faith were placed in the ear, busied only in the hearing of the law, not considering that Faith is the gift of God, (the most precious gift that ever he gave to sinful man, excepting his Son, *in* and *for* whom he gives it) and that the gifts of God are to be received with our thankfulness, unlesse we would have them recalled and reversed with his repentance; for since we cannot deserve them, if we will not highly prize them, we shew our selves unworthy of what we have, and
make

make our selves *uncapable* of having more : Come fir I will speak plainly, that I may speak honourably of so great a gift. *If Faith be not in our hearts*, Christ is not there, (*for he dwelleth in the heart by Faith*, Ephes. 3. 17.) and if Christ be not in our hearts, we can neither have good words in our mouths, nor good works in our hands ; for out of the abundance of the heart as the tongue speaketh, so also the hand acteth ; therefore pray lets have no more of this Divinitie, [*not the hearers of the law, there is Faith*] for what can any sacrilegious Enthusiast say more, who robs God of mens hearts in regular and sound prayers, to place all Religion in the ear ? sure there were many hearers of St. *Pauls* Sermon, for it was preached on the Sabbath, and in a place where prayer was wont to be made, *Act. 16. 13.* who heard more than the law, (for they also heard the Gospel) yet only one *Lydia* (for ought we know) was judged *faithful unto the Lord* ; and the text gives this reason of her Faith, *whose heart the Lord opened that she attended unto the things which were spoken of Paul* : Therefore the hearers of the law have not Faith, but the doers of it, (at least in
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vote and desire, *i.e.* those who labour to do it,) yet they when they have done all are taught to say, *we are unprofitable servants, we have done that which was our duty to do*, Luk. 17. 10. Their doings cannot fully reach the obligation of their duty, and how can they be a satisfaction for their undutifulnesse? All their works of righteousness, when they have laboured to do all those things which are commanded, and as they are commanded them, will leave them *unprofitable*, and much more must their works of unrighteousnesse make them *unacceptable*: so that you have only supposed a false Faith in the hearers of the Law, not disprov'd Justification by Faith in the doers of it; for he that saith, *not the hearers of the Law are just before God, but the doers of the Law shall be justified*, doth not thereby suppose (much less *av erre*,) any men to be so compleat doers of the Law, as to rely upon their good deeds for their justification.

12. You might happily better have appealed to St. *James*, than to St. *Paul* for justification by works; and yet neither would he have befriended this your appeal, much lesse have justified that your position: for St. *James* doth not contra-

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dict the doctrine of St. *Paul*, but doth only correct those who had *misunderstood*, or at least *misapplied* it ; bidding them *add to their Faith Vertue*, (as St. *Peter* had *done before*, 2 Pet. 3.5.) or not expect to be justified by it : wherefore those two Apostles may very well be said to have delivered but one and the same doctrine concerning justification, if we take their words not as we please, but as they intended them : for St. *Paul* writing against proud Justitaries among the Jews, who sought for righteousness from their own works according to the Law of *Moses*, and rejected the righteousness of God by *Faith in Christ*, strongly denied Justification by works, meaning works properly so called, that is to say, a perfect and perpetual observati- on of the whole Law, because all men whatsoever (Christ only excepted,) had many wayes transgressed the Law : But St. *James* writing against licentious and profane Hypocrites among the Christi- ans, who pretending to Faith in Christ, lived not according to the Rule of the Christian Faith, but altogether neglected the study and practice of good works, af- firmed Justification by works, meaning by
works

works the very obedience of Faith, or a working by love and obedience: The one writ against the *proud opposers*, the other against the *fond Pretenders* of Faith in Christ; therefore the one tells the proud Jews that their works were not answerable to the Law in which they trusted, that he might teach them the *necessity* of Faith in Christ: The other tell the hypocritical Christians, that their works were not answerable to the Gospel of which they boasted, that he might teach them the *obedience* of that Faith; accordingly as often as *St. Paul* affirmeth, (in sense at least, if not in words,) *That we are justified only by Faith*, so often he understandeth a Faith working by love, *Gal. 5. 6.* or an unfained unhypocritical Faith, *πιστιν ἀνυπόκριτον*, such a Faith as belongs not to hypocrites, *1 Tim. 1. 5.* And as often as *St. James* denieth *that we are justified only by Faith*, so often he understandeth a Faith not working by love, a Faith only in profession or in perswasion, not in obedience or in affection; a Faith belonging to hypocrites, not to good Christians, a Faith in *noise* and in *word*, but not in *truth* and in *deed*: as appears from the manner of his expression,

on, ver. 14. *If a man say he hath Faith;* for the Apostle would not say it for him, because he had only a dead Faith; *A Faith without works*, and therefore without life (*operari sequitur esse*) the Faith of devils, from the evidence or power of truth convincing the understanding; not the Faith of *Abraham* or *Rahab*, from the acceptance and love of truth converting the will; therefore these two positions are not contrary, *A man is justified before God, not by the works of the Law*, (which he cannot have,) *but only by Faith in Christ*, (which alwaies worketh by love;) and *A man is justified before God, not only by Faith*, (that is an historical knowledge of the Gospel, and an emptie profession of Faith,) *but also by works*, that is an affectionate love of the Gospel, and a sincere obedience of Faith; The former position is maintained by St. *Paul* against those Jews who rejected the Gospel of Christ: the latter position is maintained by St. *James* against those Christians who profaned the same Gospel: Both Apostles teach one and the same Justification by Faith in Christ; only St. *Paul* speaks of Faith more in relation to its proper object, (even to Christ)

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because he went to convince gainfaying Jews, and to make them Christians; St. *James* speaks of Faith more in relation to its proper effect, (even good works) because he went to convert revolting Christians, and to make them good Christians: For so himself saith concerning *Abraham*, *Seest then how Faith wrought with his works, and by work was Faith made perfect?* ver. 23. He saith not By works was his justification made perfect, but only his Faith whereby he was justified, requiring works only to the Faith that justifieth, but not to the act of justification: And after the same manner are we to understand his conclusion, ver. 24. *Ye see then how that by works a man is justified, and not by Faith only:* as if he had said, From this example of *Abraham* you may gather, that 'tis not the *wording* but the *working*, not the *professing* but the *performing* Faith that justifies a man before God; requiring works in that man which is justified, but not denying to Faith the power and prerogative of justifying.

13. You have well reconciled St. *Paul* with St. *James* in your question, [*But what Faith?*] which intimateth, that a justifying Faith is such a Faith as worketh
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by love; but you have ill reconciled your selfe with St. *Paul* in your position, *That works are required to Justification as well as Faith*; which plainly asserteth the contradictory of St. *Pauls* doctrine: And surely 'tis not safe for any Divine to differ in this Doctrine of Justification from St. *Paul*, no more than it is safe for him to differ from the whole scope of the Law and of the Gospel, since it is undeniable that Christ with his righteousness is the end of the Law, and the subject of the Gospel; This is St. *Peters* Divinitie, *Act. 10. 43. To Him give all the Prophets witnessse, that through his name whosoever believeth in him, shall receive remission of sins, i.e. in one word shall be justified*: And indeed what were all the propitiatory and expiatory sacrifices of the Law, but so many types of Christs sacrifice upon the Crosse, who is *the Propitiation for our sins*? 1 John 2. 2. so that in truth this part of the Ceremonial Law was little other than a dark representation of the Gospel, foreshewing in shadows what the Gospel was to declare in substance, that *the Lamb of God should take away the sinnes of the world*; whence St. *Paul* ascribeth the Justification of the Jew and of the Gen-
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tile to one and the same sacrifice, *As Christ hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour*, Eph. 5. 2. Their sacrifices did expiate sin only by vertue of this sacrifice; And this is that which the same Apostle proves to the Jews in his Epistle which he peculiarly sent to them, the sum whereof is briefly this, That Jesus Christ (whom he did preach to them in that Epistle,) being the eternal Sonne of God, coessential and coequal with his Father, perfect God and perfect man in one and the same person, was that Messiah which God from the beginning of time had promised, and in the fulnesse of time had sent into the world, as the only King to Govern, as the only Priest to reconcile, as the only Prophet to instruct his Church, according to the Covenant made before the Law; to the types and figures given under the Law; and all the predictions, explications, additions and confirmations by the Prophets: so that unlesse they would reject all the documents given to them in their own Law, and by their own Prophets throughout all the Old Testament, they must thankfully acknowledge, heartily embrace, and
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dutifully obey Jesus Christ as the sole
 Author of their redemption and salvari-
 on, or (to speak yet neerer to our de-
 bate, though not to Gods Truth,) as the
 sole author of Justification, to redeem
 them from the *guilt*; and of sanctifica-
 tion, to redeem them from the *bondage* of
 their sins: This is the Doctrine of the
 whole Epistle to the Hebrews, which is
 briefly delivered in the first words, and
 confirmed and enlarged in the sequele of
 that Epistle; *God who at sundry times and
 in divers manners spake in times past unto
 the Fathers by the Prophets, hath in these
 last days spoken unto us by his Son*; There's
 our blessed Saviour as Prophet to instruct
 the Church. *Whom he appointed heir of
 all things, by whom also he made the
 worlds*; There he is as King to govern the
 Church, which is his *inheritance* as man,
 his *workmanship* as God. *When he had by
 himself purged our sins*; There he is as
 Priest to offer himself for a Sacrifice to
 reconcile the Church; And all the Epi-
 stle after this, (in the doctrinal part of
 it) is nothing else but an enlargement
 upon these Three Heads, shewing the
 necessity of Christs three Offices and the
 excellency of his Person according to
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each Office; *viz.* according to his Kingly Office in the first and second; according to his Prophetical Office in the third and fourth Chapters; and according to his Priestly Office in the rest, till the nineteenth Verse of the tenth Chapter. After which He treateth of those Offices and Duties which belong to Christians; and that in the same method or manner as he had before of the Offices belonging unto Christ, first briefly *summing* them up together, and then fully and largely *explaining* them; For so *cap. 10. v. 22.* He exhorts us to Faith and a good Conscience; *v. 23.* To a firm hope and undaunted profession; *v. 24.* To charity and to good works; *v. 25.* To the public exercise of all those duties of Piety, which God had appointed for the nourishment and the increase of Faith, Hope, and Charity; and the rest of the Epistle afterwards is but an enlargement upon these. Will you say because he speaks so much for good works in the latter part of his Epistle, He therefore requires them to Justification, as well as Faith? Look on the tenth Chapter, you will soon recall that saying; For there it is proved, That the Law Sacrifices could
not

not take away sin, (that is, could not justify those who offered them,) by two irresistible Topicks, *ab absurdo, ab impossibili.*

First, From the command of the Law enjoining those Sacrifices to be repeated every year, which had been needless (and therefore absurd) if the worshippers could have been purged by them, so as to have had no more Conscience of sin, *vers. 23.*

Secondly, From the nature of the Sacrifices that were offered, which were not of so great an efficacy as to *purge* sin, much less of so great an excellency as to *expiate* it; *For it is not possible that the blood of Bulls and of Goats should take away sins*; v. 4. And surely he that makes it his work to shew the weakness of *the Law-Sacrifices* to take away sin, could not make it his intent to set up *the Gospel-Sacrifices*, (whether of the Heart by Meditation, or the Lips by Prayer, or of the Hand by Alms-deeds) as expiations for our sins: For the same Objections still hold against the *one*, which were made against the *other*. The necessity of their repetition is as great; the proof of their imperfection is far greater; I ask the

soul of the most religious Votary that now lives, whether he dare say, that he ever prayed so devoutly, but that either for want of firmness in his attention, or of zeal in his affection, he needed to ask forgiveness for his Prayers. There was nothing of sin in the worst of *Legal*, there is something of sin in the best of *Evangelical* Sacrifices ; and how then can it make an atonement for another sin? 14. Therefore what ever be the *excellency* of good works as to Gods acceptance, or the *efficacy* of them as to mans salvation; yet they cannot be so excellent as to *deserve*, nor so efficacious as to *procure* the Justification of a sinner; *no, it cost more to redeem a soul, so that He* (even the most righteous man that is) *must let that alone for ever.* Non dabit Deo placationem suam, & pretium redemptionis animæ suæ ; He can give to God what may please his goodness, not what may appease his anger, or satisfy his Justice ; He can offer up the *homage*, he cannot offer up the *price* of his soul; Accordingly we are bound to interpret all these and the like Texts *concerning good works*, as declaring their *indispensable necessity*, not as declaring their *meritorious efficacy*

efficacy to our salvation; as shewing them
 or be consequents of the Faith that justifi-
 eth, not *Causes* of Justification: That
 honour must be reserved only to the
 Eternal Son of God, who alone had a
 righteousness able to hold weight in the
 ballance of the Sanctuary, and conse-
 quently who alone had a righteousness
 able to make a sinner righteous; *If I*
wash thee not, thou hast no part with me,
 Joh. 13. 8. being spoken to a man of
 infirmity, better merit than I can hope
 for, notwithstanding all that I can do or
 suffer for my Saviour, makes me say, That
 unlesse his blood wash me I shall never
 be so clean as to have a part with him;
 Therefore will I rely only upon his *blood*
 to *make* and *keep* me a true member of
 his *Body*; for I see that St. *Paul*, who ex-
 celled all others in his Doings, and in
 his sufferings for Christ (*in labours more*
abundant) there was the excellency of his
 doings, *In stripes above measure, in pri-*
sons more frequent, in deaths oft, there
 was the excellency of his sufferings,
 2 *Cor.* 11. 23. yet dares not pleadei her
 for acquitment or acceptance with God
 from his *own*, but only from his Saviours
 obedience; *And do count them but*
dung,

*dang, (sc. all things whatsoever, not the
 righteousness of the Law excepted) that
 I may win Christ; And be found in him,
 not having my own righteousness which is
 of the Law, but that which is through the
 Faith of Christ, the righteousness, which is
 of God by Faith; Phil. 3. 9. A righteou-*
 ness which is most truly called *the righte-*
ousness of God, for it is of God the Fa-
 thers giving, of God the Sons purcha-
 sing. For none but God can take away sin,
 appease the wrath of God, abolish the
 power of death and the tyranny of the
 Devil; therefore no righteousness but
 the righteousness of God can have any
 thing to do in our Justification, whereby
 sin is taken away, Gods wrath is appea-
 sed, and the power of death and the De-
 vil is abolished; If men alone can do
 this great work of our redemption,
 what need we any more then man alone
 in the person of our Redeemer? where-
 fore to admit any but the Son of Gods
 righteousness as the cause of mans Justi-
 fication, is to *set open*, if not to *set up* an
 inlet for Arrianism, which forceth Chri-
 stian Divines to bring St. James to St.
 Paul in this doctrine of Justification,
 that they may set up, not *mans*, but *Gods*
 righte-

righteousness; for if we need a God to
 redeem us, why not also to justify us,
 since Justification is the main work of
 our redemption; And indeed if men
 would be so ingenuous, as to allow the
 Spirit of God the same constancy to him-
 self, under the hands of several Pen-men,
 as of One, They would no more oppose
 St. James against St. Paul, in this do-
 ctrine, then St. Paul against himself;
 For St. Paul hath as palpably rejected a
 Faith without works, as St. James;
Though I have all Faith, so as to remove
mountains, and have no charity, I am no-
thing; 1 Cor. 13. 2. And yet by so say-
 ing did never intend, and was never
 thought to thwart his own doctrine con-
 cerning Justification by Faith in Christ,
 or to ascribe any share of it to works,
 (which proceed from charity) or to
 make man a fellow-sharer with God, by
 allowing our own righteousness to be (in
 the least respect) a Partial cause of our
 Justification. And herein St. *Augustin*
 shews himself St. *Pauls Scholar*, and
 therefore may justly challenge to be our
Master; For though he writ a Book of
 purpose to confute the *Solifidian Heresse*,
 which looked only after Faith, yet hath

he not let fall any one passage to persuade us That *works are required to justification as well as Faith*; This himself professeth, *lib. 2. Retr. cap. 38.* *Interea missa sunt mihi à quibusdam fratribus laicis quidem, sed divinorum eloquiorum studiosis, scripta nonnulla quæ ita distinguerent à bonis operibus Christianam fidem, ut sine hac non posse, sine illis autem posse perveniri suaderetur ad æternam vitam; quibus respondens librum scripsi, cujus nomen est de Fide & Operibus: When I had received certain writings from some Lay-brethren indeed, but studious of the holy Scripture, (mark the distinction of Lay-men and Clergy-men in those daies, but withal the free use of the Scriptures not denied to Lay-men) which did so divide and separate Faith from Works, as to say without the one we might not be saved, but without the other we might; I thought to answer them in a Treatise of purpose, which entituled of Faith and Works; And in this Treatise, though by many Texts he proveth that men are bound to work out their own salvation, yet doth he nowhere avow that they shall be justified or saved by their works: Thus himself declareth the whole intent and*

and scope of his Book, (as to this argument) Quare illud jam videamus quod excutiendum est à cordibus religiosis, ne malâ securitate salutem suam perdant, si ad eam obtinendam sufficere solam fidem putaverint, berè autem vivere & bonis operibus viam Dei tenere neglexerint; (*lib. de Fide & Oper. cap. 14.*) Now let us consider that Tenent which is to be kept or driven out of religious hearts, lest by an evil security they should lose their own salvation, while they think to obtain it only by faith, and neglect to live righteously, and by works of righteousness to keep themselves in the way of Godliness; Here's his whole scope and intention, To keep religious hearts from carnal security in neglecting good works, not to fill them with spiritual Pride in relying on them; and surely they must rely on them very much, (to the dishonour of their Saviour, and to the danger of their salvation) if they look to be justified by them; nay a little after He plainly excludes good works from Justification, though he require them in the Faith that justifieth; Quùm ergo dicit Apostolus arbitrari se justificari hominem per fidem sine operibus Legis, non hoc agit ut præceptâ ac

professâ fide opera Justitiæ contemnantur, sed ut sciat se quisque per fidem posse justificari, etiamsi legis opera non præcesserint; sequuntur enim justificatum, non præcedunt justificandum: *When therefore the Apostle saith, we conclude that a man is justified by faith without the deeds of the Law, his intent is not, that because we have known and do profess the faith, we should condemn the works of the Law, but only that every man should know he may be justified by his faith, though he hath not performed the works of the Law; For those works do follow him that already is, not go before him that hereafter shall be justified: If good works do not go before him that is justified, then the work of Justification is done before they come, and if done before them, then most surely done also without them.*

Yet still the same Father reviles their opinion, who did think [*That Faith without works was available to salvation,*] saying plainly, that to confute this opinion, St. Peter, St. John, St. James and St. Jude did write their several Epistles; That St. Peter speaketh concerning this same opinion [*of being saved by Faith without works,*] when he saith, that some un-
learned

earned and unstable men did wrest St.
Paul's Epistles to their own destruction,
 and therefore exhorteth Christians to all
 holy conversation and godliness upon
 this account, that such men did at last
 most miserably perish in their sins: Sic
 itaque Petrus, his ergo (i. quit) hominibus
 perentibus, quales oportet vos esse in
 sanctis conversationibus et pietatibus? so
 saith *S. Peter*, therefore since these men perish,
 (for that application *St. Aug.* makes of his
 words, though not that *Lectian*) what
 manner of persons ought ye to be in all con-
 versation and godliness? ye therefore be-
 loved, seeing ye know these things before, be-
 ware least ye also being led away with the
 error of the wicked, [sc. this error of
 being saved by Faith without works] fall
 from your own steadfastness; but grow in
 grace, and in the knowledge of our Lord and
 Saviour *Jesus Christ*, 2 Pet. 3. 11, 17.
 But *St. James* (saith he) is yet much more
 offended with such men, *Jacobus autem*
 tam vehementer infestus est eis qui sapiunt
 fidem sine operibus valere ad salutem, ut
 illos etiam Dæmonibus comparet, &c. *St.*
James is so displeased with those men who
 supposed Faith could save them without
 works, that he down-right compares them

to devils, saying, the devils also believe and tremble; and tells them plainly their Faith was dead, and that they were strangely besotted, who thought that such a faith which had not life in it selfe, could be a means of procuring them everlasting life; (*quoniam igitur falluntur, qui fide mortuâ sibi vitam aeternam pollicentur*) And St. Aug. further assures us; that S. Paul himself had exactly taught the very same Doctrine before. Sicut etiam ipse Paulus non quamlibet fidem quæ in Deum credat, sed eam salubrem planèque Evangelicam definivit, cujus opera ex dilectione procedunt, & fides (inquit) quæ per dilectionem operatur; Unde illam fidem quæ sufficere ad salutem quibusdam videtur, ita nihil prodesse asseverat, ut dicat, si habeam omnem fidem, ita ut montes transferam, charitatem autem non habeam, nihil sum; Ubi autem hæc fidelis charitas operatur, sine dubio benè vivitur: (*Aug. lib. de fide et oper. cap. 14.*) Even as also St. Paul himself speaking of Justification and Salvation by Faith, did not mean every Faith which believed in God, but a saving and a true Evangelical Faith, whose works proceeded from love; a Faith (faith he) which worketh by love; whence that Faith with-

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out works, which some thought sufficient to Salvation, he so flatly avoweth to be nothing worth, that he plainly saith, though he had all Faith, so as to remove mountains, and had not charity, he should be nothing; But wheresoever is this Faith working by love, there without doubt the whole life is fraught with good works: All his businesse is to distinguish a true and false Faith, by requiring works to the Faith that justifieth; not to confound Faith with works in the act of Justification: Againe in the fifteenth Chapter, Illud quoque non video cur Dominus dixerit, Si vis venire ad vitam, serva mandata, & commemoravit ea quæ ad bonos mores pertinent, si etiam his non servatis ad vitam venire potest per solam fidem, quæ sine operibus mortua est; Illud deinde quomodo verum erit, quod eis quos ad sinistram positurus est, dicat, Ite in ignem æternum qui paratus est Diabolo & Angelis ejus; nec increpat quia in eum non crediderint, sed quia bona opera non fecerint, cap. 15. Nor do I see why our Lord said, If thou wilt enter into life keep the Commandements, reckoning up those moral duties whereby they were to be kept, if without keeping them, none might go to Heaven by a dead Faith; nor how he
will

will say to them on his left hand, go into everlasting fire; condemning them, not because they had not believed, but because they had not done good works answerable to their belief.

He tells the false believer, he should be condemned for want of works; he tells not the true believer he should be acquitted for his works: where by the way our Solifidians may take notice, that this is not like to be so full of moral honest men who want Faith, (for how could their hearts sanctifie their hands, if Faith did not first sanctifie their hearts?) as of believing men who want moral honesty, having only such a Faith as to sanctifie their mouths for holy professions, but not their hearts by holy affections, nor their lives by holy conversation. For so the same St. Aug. in the next Chapter, Si autem Christus fundamentum, proculdubio fides Christi, per fidem quippe habitat Christus in cordibus nostris: Porro fides Christi illa est unigue quam definivit Apostolus, quæ per dilectionem operatur. Non enim fides illa Daemonum, quam & ipsi credant & contremiscant, & filium Dei confiteantur, Jesum; potest atque in fundamentum; Quare si qua non est fides

fides quæ operatur per dilectionem, sed quæ exprimitur per timorem? fides itaque Christi, fides gratiæ Christianæ. i. e. ea fides quæ per dilectionem operatur, posita in fundamento, neminem perire permittit, cap. 16. *If Christ be the foundation of our righteousness, then without doubt the Faith of Christ is so too; for Christ dwelleth in our hearts by Faith; but 'tis that Faith which the Apostle defineth to be a Faith working by love; for it is not possible that the Faith of devils, who do beleve and tremble, and confesse Iesus to be the Son of God, should be taken into this foundation; because it is not a Faith which worketh by love, but which is extorted by fear: whereas the true Faith of Christ which proceedeth from the grace of Christ, that is a Faith which worketh by love, being put in the foundation, will not let any man perish everlastingly: What can be said more of a justifying Faith, but that it maketh Christ to dwell in the heart for the foundation of righteousness, and that it passeth from the heart to the hand for the operation of righteousness? In that this Faith giveth us Christ, it delivereth us from the condemnation of sin; for where Christ is, there can be no condemnation, Rom. 8.*

11. In that it giveth us good works, it delivereth us from the conversation of sinners, that we may live as becometh Christians: This Faith cannot let us perish, because it will not let us depart from Christ who is the Way, the Truth and the Life, the Way that we should walk in, the Truth to direct us in our journey, and the Life to reward us at our journey's end; But the Faith which doth not this, as it proceedeth not from the grace of Christ, (but from the strength of our own conviction) and tendeth not to the glory of Christ; So it is rather the Faith of *Devils* than of good *Christians*, and may well let a man go to hell; for it may go thither along with him; and therefore as it is not the foundation of *righteousnesse*, so it cannot be the foundation of *blessednesse*: Again the same Father tells us, That though our blessed Saviour had at first in effect called the woman of *Canaan* a Dog, (*it is not lawful to take the childrens bread and give it unto Dogs*) yet when he saw in her soul the fruit of that reproof, he changed his dialect, and said, not O Dog, but O Woman, *great is thy Faith*; Non ait O canis, sed O mulier, magna est fides tua; mutavit vocabulum, quia

quia mutatum vidit affectum : That Faith which Christ approved in her, had changed the affection; and 'tis not possible but the *Affection* should change the *Action* : and therefore St. *James* feared not to call an actionless Faith, or a Faith not working by love, a Faith not of *Christians* but of *Devils*; Fidem non Christianorum sed Dæmonum; For they are not Christians, but Dogs and Devils who persist in ungodly affections, and in unrighteous actions : nay indeed they are Infidels, so farre from having true Faith in Christ, that they do not know what is true Faith; *They rightly affirme* (saith he) *that whosoever will not believe in Christ, doth in some sort sin against the Holy Ghost, and put himself under a necessity of damnation; but they do not rightly understand what it is to believe in Christ; for that is not to believe as Devils, but as Christians; not to have a dead Faith, but a Faith living and working by love; Illud sane non absurde intelligunt, eum peccare in spiritum sanctum, & esse sine veniâ reum æterni peccati, qui usque in finem vitæ noluerit credere in Christum; sed si rectè intelligerent quid sit credere in Christum, non enim hoc est habere Dæmonum*
fidem,

fidem, quæ rectè mortua perhibetur, sed
fidem quæ per dilectionem operatur;
Aug. ibid. cap. 16.

I have of purpose alledged many quotations out of St. *Augustine*, (indeed most of them which concerned this argument) that all the world may see, that his intent in confuting those mistaken brethren who thought to be saved by Faith without works, was only to shew out of St. *James* and the other Catholick Epistles, what Faith it is that justifieth; *sc. Faith working by love*; but not to ascribe the glory of Justification either to works or love, because they hold of *man's righteousness*; but only to Faith, which holdeth of the *righteousness of the Son of God*. I will now to St. *Augustine* further add St. *Ambrose*, who in his Comment upon the *Romans*, cap. 3. hath these words, *Justificati sunt gratis, quia nihil operantes neque vicem reddentes, solâ fide justificati sunt*, *They are justified freely by the grace, because working nothing* (*sc. worth Gods acceptance, and their own acquitment*) *and making no recompence, they are justified only by Faith through the gift of God*; And again upon those words, cap. 4. *Credenti autem in eum*, *But to him that*
works

worketh not, but believeth on him that justifieth the ungodly, he saith thus, Sic decretum dicit à Deo, ut cessante lege, solam fidem gratia Dei posceret ad salutem; *The Apostle tells us it was so decreed of God, that the Law ceasing, (sc. as to that malediction, Cursed is he that continueth not in all things to do them) The grace of God should require only Faith to our salvation: we find no mention of a Decree in the Text, either in the Greek Original, or in the Latine Translation; yet St. Ambrose sets down the words thus, Ei vere qui non operatur, credenti autem in eum qui justificat impium, reputatur fides ejus ad justitiam secundum Propositum Gratiae Dei, To him that worketh not, but believeth in him that justifieth the ungodly, his Faith is accounted for righteousness, according to the Purpose of the Grace of God, not intending by the addition of these words, according to the Purpose of the Grace of God, that any should cavil against the true reading of the Truth (as of late some Criticks have taught us to do) but that all should understand the true meaning of it, and no more question that in justification of the ungodly Faith is accounted for righteousness, then they dare question the*
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Purpose of the Grace of God : This is palpably St. *Ambrose* his Doctrine ; and therefore he asks him, Is it possible the Jews should think themselves justified by the works of the Law, according to the justification of *Abraham*, when they saw that *Abraham* himself was justified, not by the works of the Law, but only by Faith? *Quomodo ergo Judæi per opera legis justificari se putant justificatione Abrahæ, quum vident Abrahamum non ex operibus legis, sed solâ fide justificatum?* *He saith moreover*, That our Apostle proved this from the Psalmist, pronouncing them blessed unto whom the Lord imputeth righteousness without works ; *Beatos dicit quibus hoc sanxit Deus, ut sine labore & aliquâ observatione, solâ fide justificentur apud Deum; He calleth those blessed concerning whom the Lord hath determined, that without their own labour and any observation (of the Law) by Faith alone they should be justified before Him;* which are so clear and high expressions for Justification by Faith alone, that for any Divine now to say, *works are required to justification as well as Faith*, is either to suppose the Apostles and Prophets not to have known Gods intent

intent and meaning, or to suppose St. *Ambrose* and St. *Augustine* not to have known the intent and meaning of the Apostles.

I must yet further add one more Testimony, (that in the mouth of two or three witnesses this so heavenly Word of Truth may be firmly established) And that shall be the Testimony of St. *Chrysostome*, who upon the two first Verses of the fourth Chapter to the *Romans*, (where the Apostle speaketh of *Abrahams* Justification,) giveth us this Exposition;

Ἐπειδὴ γὰρ ἄνω καὶ κάτω τὸτο ἔσριπον Ἰεδαῖοι, ὅτι ὁ πατριάρχης καὶ τῷ θεῷ φίλος περιτομὴν ἐδέξατο πρῶτος, βέλεται δεῖξαι ὅτι καὶ ἐκεῖνος ἐκ πίστεως ἐδικαιώθη: *For as much as the Jews did turn this point of Divinity upside down, because their Patriarch the friend of God, was first circumcised, (sc. before he was accepted as a friend) The Apostle is resolved to shew them that even Abraham himself was justified by Faith: τὸ μὲν γὰρ ἔργα μὴ ἔχοντα, ἐκ πίστεως δικαιοῦνται πᾶς, ἡδὲν ἀπεικός: τὸ δὲ κομῶντα ἐν κατορθώμασι, μὴ ἐν τεύθεν, ἀλλ' ἀπὸ πίστεως γενέσθαι δίκαιον, τὸτο ἦν θαυμαστόν, καὶ μάλιστα τῆς πίστεως τὴν ἰσχὺν ἐμφαίνον: διὸ δὴ τὸς ἄλλους παραδειγμάτων πάντας ἐπὶ τῷτον ἀνάγει τὸν λόγον: For that a*
man

man should be justified by Faith who had no works, were nothing strange; But for one that flourished in deeds of righteousness, not to be made just from them, but from his Faith, was very wonderful, and doth exceedingly declare the power of Faith; Therefore passing by all others, he maketh mention only of him, (that is of Abraham) (*hrys. Aug. 11. in Rom. in principio: what should I add more witnesses? here are enough to shew the unanimous consent of Greek and Latine Church in this doctrine of Justification by Faith without works; so it is not of our Invention; And they are consenting with the Prophets and Apostles in this Doctrine; so it may not be of your rejection; For you know who hath said, If they hear not Moses and the Prophets, neither will they be perswaded, though one rise from the dead, Luk. 16. 31. That is to say, in this present case they will not be perswaded, though one that hath passed under the Judgement of God should come from the dead to tell them, That he had not been acquitted for his own, but for his Saviours righteousness: I was the more desirous to insist the longer upon the Fathers, because some late Protestants (to make their own writings the*

the more acceptable) have not stuck to say, That the Fathers did write either *defectively* or *obscurely* of this point, whereas if they had written with a pen of Iron, or of a diamond, they could not have written more *Fully*; and with a Sun-beam, they could not have written more *clearly*; And because some Papists on the other side (to make their Tenent the more passible) have not stuck to say that the Fathers writ all fully and clearly for *Justification by works*; Let any unprejudicate man judge, from these few quotations, whether all their fulness and plainness be not to enlarge and explain this very doctrine of St. *Paul*, which you have blamed in me, *Therefore being justified by Faith, we have peace with God through our Lord Jesus Christ*; Rom. 5.1. Whereby he attributes not only our Justification from the guilt of sin, but also our peace for the deliverance from the terrour of that guilt, *only to Faith in our Lord Jesus Christ*: But because men of the contrary opinion do pretend to be wholly for the Church, it shall not suffice me to have shewed what the Catholick Church did believe and profess in the daies of St. *Ambrose*, St. *Augustin*,
and

and *St. Chrysostom*, but what the present Roman Church doth believe and profess at this very day; for that still teaching all her Communicants to pray on this wise, *Effunde super nos misericordiam tuam, ut dimittas quæ conscientia metuit, & adjicias quod oratio non præsumit, per dominum nostrum; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our Conscience is afraid, and giving unto us that that our Prayers dare not presume to ask, through Jesus Christ our Lord*, 12. Sunday after Trinity, doth plainly shew and declare, That forgiveness of sins and quietation of our Consciences are among those blessings which our prayers dare not presume to ask, (and much less may hope to attain) by any of *our own* but only by *our Saviours* righteousness; and what is Justification but the forgiveness of sins? and what is the immediate effect of it, but the quietation of our Consciences? God hath made Remission of sins an Article of our Faith, not a duty of our life, and his Church accounteth them Infidels who do not believe it. But if we can purchase it by our own works, tis rather to be *merited* or to be *deserved* then *believed*.

Let

Let us then change the daily Hymne of the Church and say, *When we had overcome the wickednesse of life, we did open the Kingdom of Heaven to our selves that were workers; not, when Thou badst overcome the sharpnesse of death, Thou didst open the Kingdom of Heaven to all believers:* The Church owns the opening of Heaven to Christs death, not denying true believers to be *workers*, but denying Heaven to be opened by their *works*: And shall we say that Heaven is *opened* by our *Saviours* merits, but *entred* by our *own*? 15. But see first if by saying so, we do not only *forsake* Christs Church but also *destroy* it; For none can shut the gates of Hell, but He that hath opened the gate of Heaven; The same righteousness shuts *Them* (for they are many and wide) and opens *This*, (for it is but one and very narrow) If mans righteousness can do so, let not *Hierusalem* be any longer called by this name, *The Lord our righteousness*, Jer. 23. 16. But if she be no longer so called, How will she be Gods Church? for without doubt the gates of Hell will easily be able to prevail against *Her* righteousness, though not against *Her Saviours*: Therefore

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the Church that *Hell shall not prevail against*, must be founded on the *Rock* of Christs righteousness, not on the *Sand* of mans righteousness; for then God may soon come to have no Church, because the Church may soon come to have no righteousness; surely it can have no such righteousness as either to vanquish Hell, or to challenge Heaven: no such righteousness as not for ever to say most justly what now she saith, *si iniquitates observaveris Domine, Domine quis sustinebit!* *If thou Lord wilt be excream to mark what is done amisse, O Lord who may abide it?* That man would be very desperate who should answer this question and say, *I may abide it*; and consequently that Divinity must needs be very dangerous, which must put him upon such an answer for his Justification. This is for Christians to have a worse opinion of Christ then had the Jews; for even Rabbi David upon these words of *Jeremy, The Lord our Righteousnesse*, gives us this glosse, *Israel shall call the Messias by this name (The Lord our righteousness) because in his daies the Justice of God shall be firmly established for ever*; acknowledging that a Justice which is to be establish-

ed in us for ever, is not to be obtained, may not be expected by and from our selves, but by and from the Messias, by and from him who is here called *The Lord our righteousness* : 16. Yet your *Bellarmino lib. 2. de Just.* useth no less then ten Arguments to prove that the imputation of Christs righteousness in our justification, is little other then a fiction or a vain and empty opinion; Justificationem non consistere in Imputatione justitiæ Christi; He saith positively That *Justification doth not consist in the imputation of Christs righteousness*; Sure *St. Paul* taught him not to say so; for he plainly rejecteth his own *inherent* righteousness; and cleaved only to the *imputed* righteousness of Christ, when he desired to be justified; *Phil. 3. 9. --- That I may win Christ and be found in him, not having mine own righteousness which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith*; He desired not to be found in his *Own*, but in his *Saviours* righteousness, when he was to pass under Gods sentence; and he could not be found in that, unless it might be imputed to Him; for being *Others*, it

could not be inherent in *Him*; Therefore if your Cardinals contradistinctions stand for good in your account, (*Vera mundities non Imputativa, arg. 9.*) non verè sed imputativè tantum solum Christus sanctificavit populum (*Arg. 10.*) *True righteousness, not Imputative*; and, *If Christ sanctified his people not truly but Imputatively*, whereby He supposes *Imputative* to be not *True*; Then say that *St. Paul* did forsake a *True* for a false righteousness, because he forsooke an *inherent* righteousness for an *imputative*; But take heed that in saying so, you do not only injuriously callumniate *St. Paul* choosing to be justified by an Imaginary righteousness, but also impiously blaspheme your Saviour, by supposing all that he did and suffered for sinners, to be made theirs only by Imagination; And consequently, That Justification is but matter of *phantasy* not of *reality*, which the holy Scripture ascribes only to *Imputed righteousness*; For the Text doth plainly say, *Abraham believed God, and it was counted or imputed to him for righteousness*. Rom. 4. 3. And again v. 5. *Faith is counted for righteousness*; and v. 6. *David* describeth the blessedness

of the man unto whom *the Lord imputeth* righteousness without works; and again, v. 22. *It was imputed to him for righteousness*: He that shall consider these Texts, and say *Imputed righteousness is a meer fiction*, will scarce be able to wash his hands from charging the Holy Ghost with teaching a Fiction, and may easily keep the Holy Ghost from washing his heart from the guilt of that charge: *Pererius* durst not so thwart the Text, (cap. 4. ad Rom. disp. 2.) but saith of *Abraham* (as St. Paul had taught him,) *That though he was just and holy; yet his faith, not his holiness, was imputed to him for righteousness*; *Abraham* licet is justus jam esset & sanctus, propter fidem tamen, non propter opera, Justitia dicitur esse imputata.

What a vast difference is here betwixt Two men, not only of *the same Church*, I mean of *Rome*, but also of *the same order*; I mean of *Jesuits*; *Bellarmino* being a zealous Disputant strives to bring the Holy Ghost to his Position; *Pererius* being a judicious Commentator, strives to bring his exposition to the Holy Ghost: For doubtlesse he had observed the Hebrew words, Gen. 15. 6. (to which St.

Paul here related,) to be these, *והשנה לו צקדה* & *Imputavit illud ei in justitiam*,
And he, (that is the Lord) *imputed it to him*
for righteousness,) So the Jewish Do-
 ctor *Solemon Jarchi* (who best understood
 his own dialect,) glosseth those words,
He that is holy and blessed, imputed it to
Abraham for purity and Justice, (or *righteousness*,) *because of the Faith through*
which he had believed him : If *Abraham*
 were made just by *imputed righteousness*,
 then so also are the sons of *Abraham*,
 therefore said the Prophet, *Look unto*
Abraham your Father, *Isa. 51. 2.* ex-
 hortung all the sons of *Abraham* after the
 pattern of their Father to trust in Christ,
 as faith our Church in the contents, nay as
 faith Gods holy Spirit in the Text ; For
St. Paul argueth from *Abrahams* Justifi-
 cation to ours, That as he was not, so
 we cannot be justified by *inherent*, but by
imputed righteousness ; For God is al-
 waies like himself ; not one to *Abraham*,
 another to us ; therefore as He justified
Abraham, so He justifieth us : And *Aqui-*
nas gives a demonstrative reason for it,
 saying, *Tota Ecclesia quæ est mysticum*
corpus Christi, computatur quasi una
persona cum suo capite, quod est Chri-
stus,

stus, (3. par. q. 41. art. 1. c.) *The whole Church which is the mystical body of Christ, is computed but as one person with its Head which is Christ; Abraham the Father of the faithful and all his children are members of one and the same mystical body; therefore they have all but one and the same righteousness whereby to be justified; And Christ is the Head of that mysticall body; therefore they all have His righteousness imputed to them for their Justification; To set up another righteousness for this, is to set up another Head; and to set up another Head, is to destroy the Body; The righteousness of the Head is communicated and may be imputed to all the members of his Body, because Head and Body make but one Person; But the righteousness of one member is not communicable, and may not be imputed to another member, because all the members make several persons; forasmuch as the Body whereof they are members is not natural, but mystical; so we have (in the judgment of Aquinas) great reason to believe the imputed righteousness of Christ; but none at all to believe the imputed righteousness of the Saints: For the Head hath, but*

the members have not a communicable righteousness: For though the Head and all the members make but one Person *myssical*, yet the members make several distinct persons *naturall*; and several distinct persons, as they have their subsistencies, so they have their properties and operations both alike *incommunicable*: Each member hath its own righteousness not possibly to be communicated to another, because it is confined to its own subject, and therefore not truly imputed to another, because it is not communicated; This is a kind of imputed righteousness, which is a meer figment or a fiction, but 'tis a righteousness both *taught* and *imputed* by *man*, not by *God*; even in the superfluous or superabundant righteousness of the Saints, put into the treasure of the Church (if we may believe your Authors) to be communicated to those that want merits or satisfaction of *their own*; either merits of their own *working*, or satisfaction of their own *making*: This imputed righteousness of man is in truth a meer fiction, both in regard of the imputation and in regard of the righteousness.

First, In regard of the *imputation*; for it

it is againg the nature of Justice; that one mans righteousness should be imputed for the satisfaction of another mans unrighteousnesse, without his consent that is to be satisfied; but God hath nowhere declared, much less promised his consent to receive such satisfaction; So that the imputing one mans righteousness to another, must needs be *vain*, because God may be thought not to accept it; nay more, it must needs be *sinfull*, because man may be thought to *prescribe*, (if not to *extort*) Gods acceptance; And if there be *vanity* and *sin* in the imputation, we must say there is *fiction* in it; for having its very being in Vanity and sin, it cannot have a *real* but a meer *imaginary* or fictitious being.

Secondly, This imputed righteousness of men is a meer fiction in regard of the *righteousnesse* it self: For it supposeth the righteousness of the creature to make condigne satisfaction to the Justice of the Creator, which is impossible, because the one is *finite*, the other is *infinite*; Nay yet farther to heighthen this impossibility (at least in our conception, though not in truth) it supposeth the righteousness of the creature, not only

to satisfie for its *own*, but also for *an-
others* unrighteousnes; whereas it is the
opinion of some of the best Scholemen,
even of *Bernard*, *Scotus*, and *Gabriel*, (if
we may believe *Vasques*) That no crea-
ture can have a righteousness adequate,
or exactly proportionable to the Justice
of the Creator, (for it self, much less
for another,) from *its own worthinesse*;
but only from *Gods acceptance*; And that
Christ himself, *as man*, could not have
merited forgiveness of our sins at the
hands of God, as having satisfied his of-
fended Justice, if God had not been mer-
cifully pleased of his own free grace
and goodnesse, to accept of his satisfac-
tion: Nullius creaturæ neque adeo
Christi apud Deum esse meritum & sa-
tisfactionem simpliciter condignam, sed
ex acceptatione ipsius Dei, qui sponte
suâ eâ satisfactione & merito *voluit* esse
contentus: *Vasques* in 3. *Thom. Disp.*
5. c. 1. So that if the eternal Son of God
did by his most condigne and compleat
righteousnesse, purchase for us forgive-
nesse of sins and eternal life, merito ex
compacto non autem absoluto; only by
compact or covenant, not by absolute
Justice, then what a vain imagination is
it

it to *think*, what an unwarrantable fiction is it to *say*, that one mans righteousness can be meritorious to make another righteous which hath no condignity, to challenge acceptance for it self, and much less hath any compact or covenant to be accepted for another? And if it be not meritorious to exempt him from guilt, how can it be *satisfactory* to exempt him from punishment? For satisfaction is an act of Justice; but Justice will have the sin expiated, before it will have the punishment remitted; wherefore though your great Doctor spoke without book (surely without Gods book) when he said, *That the least drop of Christs blood was a sufficient satisfaction for the sins of the whole world, and consequently that all the other passions of Christ were meerly superfluous as to our redemption from eternal death*, [Bellar. de Indulg. l. i. c. 4.] (For this assertion makes God delight in Unnecessaries, which even nature abhorres, meerly by instinct from him; nay it makes him delight in some kind cruelty if not as injustice, punishing our blessed Saviour more then was needful for the satisfaction of Justice;) yet if we should gratify him with the *allowance* though not the *approbation* of this unwarrantable

rantable assertion, it would not do his work, by laying a firm foundation of his *surposed Treasury of the Church, built upon the superfluous merits and passions of Christ, the blessed Virgin, and the other Saints.* 1. Because the Passions of Christ, though they were all infinite in value from the dignity of the sufferer; yet were none of them superfluous for the cause and ground of his suffering. 2. Because there it is not the same reason of merit in the Saints as was in Christ; For even those actions of Christ which proceeded from his humane nature, had their merit from his Divine nature; as the flesh of Christ is said to give life, the obedience of Christ to give righteousness, the blood of Christ to have redeemed the Church, not *in it self*, but as the flesh, and the obedience, and the blood of the Son of God; *The Church of God which he hath purchased with his own blood*, Acts 20. 28. He shed his blood *as man*; but he purchased the Church with it *as God*; Those doings and sufferings of Christ which had their original from his Humanity, had their excellency from his Divinity; not so the doings and sufferings of the Saints; for though they

they proceeded from the spirit of God, yet were they the doings and sufferings only of men, not of God; because the Spirit of God dwelled in them, not by a Personal Union, but only by a powerful Communion. 3. Because there is not the same reason of the acceptance of the Saints merits as of Christs; For Gods promise of accepting the sufferings of his Son for the expiation of our sins is most evident; not so of acceptnig the sufferings of his servants, were they more then enough for themselves; There is not in all the written word the least contract or Covenant of Gods making *That he would accept superfluous merits, or sufferings, or satisfaction from some, when for defects and demerits and dissatisfaction from others*: Besides what a strange insolency is it for a Divine to deny to Christian souls the Imputation of that part of Christs sufferings, which is *absolutely necessary* both for Gods satisfaction, and for their own salvation; and at the same time to avow the imputation of that Part of Christs sufferings which he professeth to be *superfluous*? For if *necessary* sufferings or doings may not, how should *unnecessary* be imputed? But above all it is a most abomi-

abominable insolency to deny the imputation of Christs righteousness, which is both *substantial* and *satisfactory*; and to allow the imputation of the Saints righteousness, which is not *substantial* (as to its supposed superfluity,) and cannot be *satisfactory* if it could be *superfluous*; tis not sufficient to justify them that have it, much less them that have it not; The blessed Virgin her self did say, *My soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour*: Ascribing to *her God*, not to *her self*, the honour of her salvation; Therefore though she had a vast stock of oile in her Vessel for her own lamp, yet I fear if any foolish Virgin, which had not so, should say unto her, *Give me of your oyl, for my lamp is gone out*, she would turn the parable into a history and say, *not so, lest there be not enough for me and for you*; Matth. 25. 9. This answer the Text in effect gives for her as for the wisest of all Virgins; and therefore 'tis most probable she would give it for her self; and if so, (To let pass other absurdities,) Tis certain you egregiously affront the *mother of God* in taking away her oile without her consent, if you do not egregiously delude
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the *sons of men*, in saying that her oyl will serve to feed their lamps; you may as well say that her good works will serve to nourish and sustain their Faith; or that her Faith will serve to purge and save their souls.

And as for the other Saints, they cannot satisfie the Justice of God for themselves, and much less for others, because there are two impediments of their perfection in righteousness; (and an imperfect righteousness, if it could be *spared*, would in vain be *communicated*) The first is, the impediment of their Original, the second is the impediment of their Actual sin: They are both affirmed together by the Holy Ghost, *Prov. 20, 9, Who can say I have made my heart clean? sc. from my original corruption, I am pure from my sin, sc. from my actual transgression*: He that cleanseth the heart, knoweth best how far he hath cleansed it; we cannot cleanse our hearts but by his help and assistance, (if we can, let us say no longer, *Make me a clean heart O God*) and he owneth no such cleansing in this world, but which still leaveth some uncleanness behind it; He that hath made no use of his assistance, is not
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at all concerned in this Interrogatory, *Who can say I have made my heart clean, I am pure from my sin?* He that hath made the best use thereof, is most concerned in it, and comprehended under it; therefore he cannot say *I have made my heart clean, I am pure from my sins*, but he must lye to the Holy Ghost, and be so far from cleansing his heart, as immediatly to let in many unclean spirits the more to defile it. For those two which God hath joyned together, all the wit and power of man, cannot put asunder, even *Satans filling the heart, and lying to the Holy Ghost*; *why hath Satan filled thy heart to lye to the Holy Ghost?* Acts 5. 3. And if Satan filleth the heart of those who *make this lye*, then sure he also filleth the mouth of those who *tell it*: And therefore the Church of God, which is the pillar and ground of the Truth, very much abhorreth this lye, making this confession of her natural corruptions, *But we are all as an unclean thing*; (Facti sumus ut Immundus omnes nos; so the Hebrew and Chaldee in the singular number,) *we are all but as one unclean man*, to shew the Uncleanness was from nature which was as equally derived to All,

as if all had been but one; and making this confession of her personal corruptions, which proceeded from the natural, *and all our righteousnesses are as filthy rags*, Isa. 64. 6. Wherefore since Protestants and Papists both agree together in the former part of this confession, as a Principle of Divinity, 'tis irrational in the Papists to disagree from Protestants in the latter part of it, which is but a conclusion proceeding from this Principle; For the *natural* corruption is the cause of the *personal*, and therefore all our righteousnesses are as filthy rags, because we are all as an unclean thing; This being the full argumentation, *All who are unclean, have an unclean righteousness; but we all are unclean, therefore we all have an unclean righteousness*; Quia opus justitiae immundatur inquinamento, as saith Aquinas, *because our righteousness is defiled by our unrighteousness*; and by this we may fully understand that other text, *If we say that we have no sin we deceive our selves, and the truth is not in us*, 1 Joh. 1. 8. For we are clearly guilty of a double lye, one against our own souls, *we deceive our selves*; another against the Holy Ghost, (the Spirit of truth) *and the truth is not*

in us. Both are such pernicious lyes as to bring upon us inevitable destruction; for he that willingly deceives his own soul, cares not for knowing the truth; he that strives to deceive the Holy Ghost, cannot come to know it; For as he hath not the truth *in him*, in that he deceiveth himself; so he keepeth the Spirit of truth away *from him*, that he may deceive himself for ever: Nor can we possibly use any evasion upon this text, as if some men might say they have no sin, though others cannot; for he must think himselfe *better than the best of Saints, the Disciple whom Iesus loved*, (and questionlesse he had a very good reason of his love,) who will needs say *he hath no sin*, though by saying so, he is sure to prove himself *worse than the worst of sinners*; for he maketh him a liar, who hath promised forgiveness of sins; and he maketh his Word a lye; which hath shewed our need (or want of that forgiveness, *for in many things we offend all*, Jam. 3. 2.) and he putteth himself out of their communion, who alone obtain forgiveness, even the communion of true penitents, of whom it is said, *If we confesse our sins, he is faithful and just to forgive us our sins*, 1 Joh. 1. 9. he that de-

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nyes himself to be one of this number,
 denyes himself to be one of the communi-
 on of Saints (unless St. *John* and St. *James*
 were no Saints) and consequently makes
 himself incapable of *the forgiveness of sins*:
 Thus doth the second Milevitane Council
 gloss the words of St. *John*, that they
 were not spoken out of *humility*, but out
 of *necessity*, and that the greatest, *the ne-*
cessity of Truth; Satis apparet hoc non
 tantum humiliter sed etiam veraciter
 dici: Poterat enim Apostolus dicere, Si
 dixerimus quia non habemus peccatum,
 nos ipsos extollimus, & humilitas in nobis
 non est; sed quum ait, nos ipsos decipimus,
 & veritas in nobis non est, satis ostendit
 eum qui se dixerit non habere peccatum,
 non verum loqui sed falsum: *It is evident*
that this was spoken, not only out of modesty,
but also out of truth; for the Apostle might
have said, If we say that we have no sin we
exalt our selves, and there is no humility in
us; But when he saith we deceive our
selves and there is no truth in us, he suffici-
ently sheweth, that whosoever saith there is
no sin in him, doth not speak truly but falsely:
 And thus also doth the same Council gloss
 the words of St. *James*, saying, *The A-*
postle was holy and just when he said, in
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*many things we offend All; for why did he add this particle All, but to shew that he agreed with the Psalmist, who had said, Enter not into judgement with thy servant; for in thy sight shall no man living be justified? Psal. 142. 2. and with Solomon, who had said, There is no man that sinneth not, 1 King. 8. 46. And with Daniel, who had said, We have sinned and have committed iniquity, Dan. 9. 5. and afterwards added (ver. 20.) whiles I was confessing my sins and the sins of my people; he would not say Our sins, but My sins and the sins of my people, because he did foresee by the Spirit of Prophecy, that some in after ages would be ready to put him and such as he, (nay indeed much worse transgressours) out of the catalogue or number of sinners: Quia futuros istos qui tam malè intelligerent, tanquam Prophetæ prævidit: — And at last upon these and the like proofes, the same Council denounceth a terrible curse against those who should dare affirme, that *forgive us our trespasses* was said by the Saints rather *humbly* than *truly*; quis enim ferat orantem & non hominibus sed ipsi Domino mentientem, qui labiis sibi dicit dimitti velle, & corde dicit, quæ sibi dimittantur, se debita non habere: For
 (say*

(say those Fathers) *who can endure, that a man in his prayers should tell a lye not to man but to God, saying with his mouth, Forgive us our trespasses, and saying in his heart, he had no trespasses to be forgiven him:* Thus we have the authority of the Scripture and the authority of the Church, both agreeing together in this doctrine, *That all men are sinners;* And though this was but a particular National Council in it self, yet was it *Universal and Oecumenical in its authority, as consisting of Catholick Bishops,* amongst the rest *Alipius and St. Augustine,* (as appears by the Synodical Epistle to *Innocent the first*) and *having been approved by the Catholick Church,* as appears in that these words which are the 6, 7, 8. Canons of the second Milevitane Council (in *Binnius*) for the *Western,* are the 115, 116, 117. Canons of the Council of *Carthage* (in *Balsamon*) for the *Eastern* Churches.

17. Wherefore this being an undoubted Principle among all Christians (for who can doubt that which comes to us *Originally* from the Scriptures, and *derivatively* from the Catholick Church?) That *all men have sinned, and come short of the glory of God,* (Rom. 3. 23.) we cannot

not *reasonably* but only *perversely* deny this conclusion, *That no man can be justified by his own righteousness*: For having sinned, he must needs be under the condemnation of sin, and coming short of the glory of God in his duty or obligation, he must also come short of his own glory in his merit of justification: for his sin which makes him come short of righteousness, must needs also make him come short of being reputed righteous; For *shall not the Judge of all the earth do right?* how then shall he acquit that man for righteous, whom he knows to be a sinner? we find he hath in effect given a contrary judgment already, *Hag. 2. 12, 13.* where this is the summe of his determination concerning two questions which neerly concerne this case; 1. *Whether a man that is unclean may contract purity from the touch of holy things?* which he denies. 2. *Whether Holy things do not contract impurity from the touch of a man that is unclean?* which he affirms, and then makes this inference, *ver. 14. So is this People, and so is this Nation before me, saith the Lord, and so is every work of their hands; and that which they offer there, is unclean*: The same reason holds in *us* as in *them*;

them : The *Jew* was unclean by the touch of a dead body, and so is the *Christian*. *O wretched man that I am, who shall deliver me from this body of death !* Rom. 7. 24. The Jew by his uncleanness did pollute the holy things ; so doth the Christian, even those holy works that proceed from Gods Holy Spirit and Grace ; The holy things by their Purity, did not make him pure among the Jews, who was unclean in himself ; so is it also among the Christians ; The best inherent righteousness we have from Gods Grace, doth not purge away the impurity of that sin which we have from our selves ; therefore we must confesse that because of our Original and actual uncleanness, *every work of our hands, and that which we offer to our God is unclean* ; and consequently our works cannot justifie themselves, much less can they justifie us : And we find the same judgment of God confirmed likewise in the New Testament, *Luk. 17.* where the Lepers pray heartily, *Jesus Master have mercy on us* ; there's one good work of piety and devotion ; they obey readily in going to shew themselves to the Priests as they had been commanded ; there's another good work better than the

the former, (for obedience is better than sacrifice) And one of them when he saw that he was cleansed, turned back and with a loud voyce glorified God, and fell down on his face, at our Saviours feet, and gave him thanks ; there's many good works together, one of devotion, *he glorified God* ; another of zeal, *with a loud voyce* ; a third of reverence, *he fell down on his face* ; a fourth of humility, *at our Saviours feet* ; a fifth of praise and thanksgiving, *he gave him thanks* ; here is soul and body and all the powers and faculties of both, wholly set upon good works ; yet our Saviour saith, *Arise, go thy way, thy Faith hath made thee whole*, v. 19. So is it also in the leprosie of our souls ; we are bound to pray heartily, *Jesus Master have mercy on us*, and to shew our selves to the Priests, that is, to use all the means of salvation which God hath appointed *in the communion*, and *by the Ministers of his Church*, yet when all is done, if we will speak with our Saviour, we must say to the Leper, *thy Faith hath made thee whole* ; The good works may be acknowledged as *adjuncts*, but not as *causes* of the cure, ; that must be attributed only to Faith in him who is the Physician

physician of our souls ; For without doubt that holy ejaculation, *The good Lord pardon every one that prepareth his heart to seek God, though he be not clean according to the purification of the sanctuary*, is a prayer as needful now as it was in the dayes of *Hezekiah*, or it would not have been left upon record for us, *2 Chron.* 30. 19. It is the *Lords Pardon*, not the *mans preparation*, that makes him clean according to the purification of the Sanctuary; and so *Kimchi* confesseth in his gloss upon those words, *ver. 20. And the Lord healed the people*, that is (saith he,) *The Lord forgave their sin, according to that of the Psalmist, heal my soul, for I have sinned against thee*: The Lord pardoned their sins that he might accept them ; and why should not we say that pardon and forgiveness of our sins is the best ground and means of our acceptance with God ? For this is the only way to be clean according to the purification of the Sanctuary, that is, to be clean from all sin, even to be made clean, of which it is said, *The blood of Jesus Christ his Son cleanseth us from all sin*, *1 Joh.* 1. 7. If I have but one sin left upon my soul (not washed away by Faith in his blood and the tears

of my own repentance) I shall not be clean enough to appear before the *Throne of his Grace*, much lesse to appear at the *bar of his justice*: I shall not be innocent enough to *serve him*, much lesse to be *judged by him*; I shall not be able to stand *comfortably* before his mercy, and much less to stand *confidently* against his Judgement: Therefore can I not hope to be saved *by the first innocency*, that of obedience or of righteousness, but only *by the second innocency*, that of Faith and repentance; And if any other man hath a *better* hope, I pray God he may not find a *worse* salvation: But surely God himself in his consultation how to save the *Israelites*, concludes to do it, not by their obedience, but by their Faith and repentance, *Jer. 3. 19. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage?* There's his consultation how to save them; *And I said, thou shalt call me My Father, and shalt not turn away from me*; there's his conclusion to save them by their Faith, and by their repentance; By their Faith, *Thou shalt call me My Father*; and by their repentance, *Thou shalt not turn away from me*; that is, not so turn away, but thou shalt
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return again ; and therefore this promise is not to be interpreted of their *obedience*, but of their *repentance* ; he that is most *obedient in some cases*, cannot say he doth not turn away from God *in other* ; but he that is truly *penitent*, can say it ; for he is cordially turning to him *in all* ; Thus was it with St. *Peter* ; look upon the course of his *obedience*, you find him after his greatest undertakings, grievously turning away from our blessed Saviour ; but look upon his *repentance*, you find him earnestly turning to him ; Christ assured him his Faith should not fail, and yet he should deny him thrice ; But we are sure his works failed, and may be as sure our own works will fail ; so we must trust to our *faith*, not to our *works*, if we desire not to fail of our Justification.

18. And I would gladly know how your doctrine of *justification by works* can agree with these three Scripture expressions, *justified by his free grace*, Rom. 3. 24. *justified by Faith*, Rom. 5. 1. and *justified by his blood*, Rom. 5. 9. For *grace* and *works* are set down as contraries mutually expelling one the other in the matter of Justification, Rom. 11. 6. *If by Grace, then is it no more of works* ;

otherwise Grace is no more Grace; But if it be of Works, then is it no more Grace; otherwise Work is no more Work; So also Christ and Works, Gal. 2. 21. If righteousness come by the Law, then Christ is dead in vaine; So also Faith and Works, Rom. 3. 28. A man is justified by Faith without the deeds of the Law; so that to be justified by Works, is to be justified without Grace, without Christ, without Faith, unless we will make contraries not only abide but also agree one with another; whereas in the doctrine of *Justification by Faith*, all these expressions are as admirably reconciled among themselves, as they are powerfully and plainly used to set forth our reconciliation with God; For to be justified *by Grace*, and *by Christ*, and *by Faith*, are so far from being contraries, that they all speak one and the same truth; namely this, *That we are justified through the free grace of God, for the merit and blood of Christ, by a lively Faith applying that blood unto our souls, and our souls unto our God:* For a lively Faith is not without works in the man it justifieth, though it be in the act of justification; And therein it must be *without Works*, that it may be *with Christ*; for if
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righteousnesse come by works, it cannot come by Christ.

19. And what a *madnesse* is it for frail and weak flesh, what a *wickednesse* is it for corrupt and sinful flesh, to set up *its own* instead of *its Saviours* righteousness? For though this doctrine may pretend to be most zealous for obedience, yet is it in truth most averse *from it*, nay most opposite *against it*; so saith the Apostle, *Rom. 10 3. For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God*; This was a great disobedience in the Jews, but a greater in the Christians; for they might be ignorant of the righteousness of God, who knew not Christ; not so we who know him; Therefore if they in going about to establish their own righteousness, did not submit unto the righteousness of God; then we by going about to establish our righteousness, must needs moreover wilfully resist and disobey Gods righteousness; And in vaine do we talk of any other obedience, whiles we are guilty of this resistance. Yet I fear he came very near this guilt who said that justification by Faith alone, was a

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most pestilent doctrine, (pestilentissimum dogma. Stapleton qu. quodl. 3. c. 9. cum itaque) forgetting sure that *St. Paul had* *si st taught it* ; And they who denounced Anathema against those who maintain this doctrine, (si quis dixerit solâ fide impium justificari, Anathema sit, Concil. Trid. ses. 6. can. 9.) forgetting sure that *St. Paul still maintained it*; for their expurgatory Criticks durst not expunge this Position out of his Epistles, though they durst out of the Index made upon them ; And this guilt must needs be *very dangerous*, if not *fully damnable*, because it labours to establish *our own* instead of *our Saviours* righteousness ; for so the same Council, can. 11. si quis dixerit justificari homines solâ imputatione justitiæ Christi, Anathema sit : *If any say that men are justified only by the imputation of Christs righteousness, let him be accursed* ; Jesu God, didst thou give us thy righteousness to be imputed to us, to bless us by taking away the guilt of our sins, that in thee all the Nations of the earth might be blessed : (*Gen. 22. 18.*) and shall any Ministers of thy Gospel dare to curse us, for relying upon the imputation of thy righteousness? was
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not our sin made thine, that thy righteousness might be made ours ? and how can it be made ours *but by imputation* ? or why is it made ours by imputation but only for our Justification ? so saith the Text expressly, 2 Cor. 5. 21. *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him* ; As Christ was made sin for us, so we are made righteousness in Christ ; neither the one nor the other by *inherence* ; therefore both alike by *imputation* ; for a third way is unimaginable ; Therefore St. *Augustine* thus glosses the forecited text, *ipse peccatum, & nos justitia ; nec nostra, sed Dei ; nec in nobis, sed in ipso ; sicut ipse peccatum non suum sed nostrum, nec in se sed in nobis : He was made sin, and we were made righteousness, not our own but Gods righteousness, nor in our selves but in our Saviour ; as he was made sin, not his own but our sin, nor in himself but in us : That is, in one word, we are so made the righteousness of God in him, as he was made sin for us, to wit by imputation : Therefore neither St. Paul nor St. Augustine, neither Scripture nor Church were much regarded by*

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him, who made a meer scoffe of this imputation, as if it were a phansied Chimera of mans invention, and not a real mercy of Gods Donation; And what else doth that argumentation import, urged by your great Doctor, si concupiscentia est verum peccatum, tum Christus non verè sed imputativè redemit nos à peccatis; (Bellar. de am. gr. lib. 5. c. 9.) If concupiscence be a sin, then Christ hath not *truely*, but *imputatively* redeemed us from our sins: why did he say *imputativè* for *putativè*, *imputatively* for *putatively*, but only to perswade the world that *imputation* is but a meer *imagination*? This seems to be the drift of his argument, to make good *mans righteousness*, as that which is not at all *infected* by *original*, and therefore may not be at all *impaired* by actual sin; and this is little lesse in the business of Justification, than to make void *the righteousness of Christ*. It was a *wretchednesse* to say Concupiscence is no sin in the regenerate, which St. *Paul* called a sin in himself, above ten times together, *Rom. 7*. But it was moreover a *wickednesse*, to say that Redemption by Christ might upon any pretence be called *imputative*, that is *imaginary*, (for so he
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is pleased to make the word signifie) which is the whole scope of Gods most holy word, and the only support and comfort of mens sinful souls: By the first assertion he did overmuch exalt our own righteousness, and took the ready course to bring us to presumption; But by the second he did much more depresse the righteousness of Christ, and so took the readie course to bring us to despair; (for if our redemption be *imaginary*, our Salvation must be *desperate*) And betwixt these two rocks of presumption and despair, it is hard for any man to sail so warily as not to make shipwrack of his soul, it being equally dangerous for him to rely upon *his own*, and not to rely upon *his Saviours* righteousness: Without doubt holy *David* though he had served God with all his might, yet prayed to his dying day, *Enter not into Judgement with thy servant*, and hath accordingly bequeathed this Prayer as a legacy to all Gods servants ever since (not excepting the most *diligent* and the most *dutifull*) thus to pray for their Justification; and then to pray most earnestly for it, when they are drawing neereſt Judgement; That the

Justification which they have *now* in title or sense of the Law, they may also *then* have in the sentence of the Judge, for that the one is not compleated without the other; and upon what ground can any man pray to God not to enter into Judgement with him, who knoweth himself still under the Accusation and Condemnation of the Law? (for the Judge must proceed according to the Law,) and how can he be exempted from the accusation and condemnation of the Law, who hath broken it himself, but by the satisfaction of his surety? according to that of the Apostle, *Who is he that condemneth? it is Christ that died*, Rom. 8. 34. No other satisfaction but the death of Christ could consist with the *Justice* of God; for that was indispensable and required it; no other could consist with the *Truth* of God; for that was infallible and had promised it; no other could consist with the Office of Christ, who took upon him the nature of man, that he might expiate the sins of men: no other could consist with our salvation, who could not be saved unless our sins had been expiated: This was a burthen not to be taken from off our shoulders, a yoke

a yoke not to be taken from off our necks, but only by the hand of the Messiah, in the Judgement of the Jews themselves: for so the Chaldee Paraphrase interprets those words, *Isa. 10, 27. The yoke shall be destroyed because of the Anointing*, A facie Messia, vel propter Messiam, מן קדם משיחא *The yoke shall be destroyed because of the Messiah*; or by the power of Christ: Our own hands which brought it, cannot remove it; our own hands which made it, cannot destroy it; we may struggle till we break our necks, nay yet more our hearts, but we cannot break our yoke; The Spiritual Assyrian that so easily brought us down, can more easily keep us under; none can break his Army, but He that hath bruised his Head; none can rescue us from his captivity, but he that hath led captivity captive; even the *Captain of our salvation*: This is the Justification God promiseth to Israel, (and I hope you will not say he fails in promise, by giving another, or rather by giving none; for what is merited or purchased by us, is not given us) saying, *O Israel trust in the Lord, for with the Lord there is mercy, and with him is plenteous redemption; And he shall redeem*

deem Israel from all his sins ; Psal. 130.
 7, 8. Say not you, he shall redeem *Israel*
 from *some* sins, when God saith from
All: Say not you, From sins before re-
 generation, by the *first*, but not from
 sins after it by the *second* Justification;
 For as to such sins, the plenteous re-
 demption is not with the Lord but with
Israel, and so you will quite contradict
 the Text. 1. In its exhortation, *O Is-
 rael trust in the Lord*; For *Israel* may
 trust in the Lord to be redeemed from
 his sins only *till his regeneration*, but in
 himself after it. 2. In its assertion, *For
 with the Lord there is mercy, and with him
 is plenteous redemption*; whereas tis rather
 to be said, (according to this suppositi-
 on) For with your selves there is merit,
 and with him is plenteous renumeration;
 or, with your selves is *plenteous re-
 demption*, to redeem you from your
 greatest sins, those committed against
 the greater light and with the greater
 unthankfulness, (for such are the sins
 after Regeneration,) But with the Lord
 is onely a *cantie redemption* to redeem
 you from sins before your Regeneration,
 when you neither had *lights* to know
 them, nor *power* to resist them; By which
 means

means you do in effect bid *Israel* Trust in himself all his life long, and in God only some few daies (or perchance hours,) *sc.* no longer then till he is Baptized, or cleansed by the laver of Regeneration, since very few sober Christians, and no one National Church doth now defer the Baptism of Infants longer then their very first Infancy; and most Divines do think That Infants are regenerated when they are baptized. 3. You will contradict the text in its promise, *And he shall redeem Israel from all his sins*; for you in effect say That *Israel* shall redeem himself from the greatest part of his own sins: Therefore pray let this Redemption continue till the last minute of your lives, till it be perfected by Glorification, that it may redeem *Israel from All his sins*; And since it is a Redemption from all sin, pray let it be called Justification, unless you can teach us what else it is that redeemeth us from the guilt of sin: I will conclude this point with that prayer wherewith our blessed Saviour concludes *his* life, and hath taught us to conclude *Ours*, *Into thy hands Lord I commend my Spirit*; This is certainly the best & the last good work you can do, *To com-*
mend

mend your soul to God: Will you do this in your own righteousness? then say not, *For thou hast redeemed me*; but *For I have served thee O God thou God of Truth*. Will you do this in your Saviours righteousness? then be ashamed of that doctrine which doth undervalue this Redemption: But do what you will, and say what you can, These three Truths are *irresistible*, and should be *undeniable*. 1. He only can absolve guiltiness, whose Justice makes us Guilty. 2. He only can pronounce us Just, whose will is the rule of Justice. 3. He only can acquit in Judgement, who only is the supreme Judge; And therefore since *to be absolved from guiltiness, to be pronounced Just, and to be acquitted in the Judgement*, are all three comprised in this one word Justificari, *To be justified*, we may not rely upon our selves but upon our God; not upon our own works and righteousness, but upon our Saviours merits and mercies for our Justification.

CAP. VII.

Of Christs New Testament or Covenant.

1. **D**ivines are not to make new works, much less new Divinity. 2. Testament and Covenant though commonly used for the same thing, may have their several considerations. 3. The Latin Interpreter highly magnified; whiles Beza is unworthily taxed; yet He also promiscuously useth these two words; though both are more delighted with the word Testament then Covenant. 4. The Catholick Church prefereth Testament above Covenant in the Title of the holy Bible; and the Sept. never use the word Συμβήκη Covenant, but Διαθήκη Testament, as it were by special providence, because that word pointeth at the death of Christ, and Gods free Grace and mercy towards mankind more then the word Covenant. 5. No Christian may oppose or diminish Gods free Grace in Christ. 6. Ill quarreling with words which have Custom, Conscience, and Truth to justify the use of them. 7. No assertion concerning the new Covenant ought to be Authentical which is ambiguous, because

cause that is to put Salvation upon unknown, if not upon impossible conditions.
 8. *A definition of the New Covenant ought not to be such as may fit the Old Covenant.*
 9. *The Old and New Covenant put far asunder by God, and not to be joyned together by man; God will judge the world not by the Old but by the New Covenant.* 10. *The Law as a Rule of Righteousnesse, reinforced in the Gospel; but as a Covenant of Life, abolished by it.* 11. *The Jews under the Law, expected to be saved by the Gospel; and whiles they covenanted obedience, did hope for Salvation by Faith and Repentance.* 12. *The Covenant of works pressed upon the Jews, to make them more thirst after the Covenant of Grace.* 13. *Christ the Mediator of a better Testament then Moses, because the Covenant of Grace hath better promises and better conditions then the Covenant of works: How these came to be called Two Covenants, and how they differ one from the other not only in the administration, but also in the expression.* 14. *St. Paul disputes against the Law, not materially in it self as the Rule of righteousness, for so it is the end of the Gospel; but formally in its use to the Jew as a Covenant of life; for so it stood in opposition*
against

against the Gospel; And thus far we may proceed, without being Antinomians; and must, that we confound not the New with the Old Testament. 15. The vast difference betwixt the Old and the New Testament, as betwixt Agar and Sarah. 16. The condition of the New Testament is not to be placed in Doing, but in Believing; For Doing, as a condition of Life, belongs to Moses his Covenant, not to Christ's Testament, if it be taken properly, that is for our Personal, and not for our Virtual doing. 17. The true definition of the New Testament, admits obedience into its constitution, but only Faith into its condition. 18. The obligation of the New Testament not lessened by taking Faith for its condition; and what Faith is required to fulfil the condition of the New Testament.

The seventh Exception.

“ **I** Bidem sect. 5. pag. 244. Having said
 “ Christ is called the Mediator of
 “ the New Testament, *Hebr. 9. 15.* not
 “ the Mediator of the New Covenant,
 “ as in other places, you say also a little
 “ after, *I am afraid of the Covenant, and*
 “ *fly to the Testament:* in the precedent
 “ Chapter, Verse 6. your Old reads
 “ *Mediator of a better Testament,* and in
 “ the margent, *Or Covenant;* your New
 “ reads, *better Covenant;* and in the mar-
 “ gent, or *Testament:* This *better* is cal-
 “ led *ver. 8, & 13.* by your New, *The*
 “ *New Covenant,* by your Old, *The New*
 “ *Testament:* In the Original, The same
 “ word *διαθήκη* is in all these places,
 “ which properly signifies Testament; yet
 “ in all these places Mr. *Beza* constantly
 “ translates *federis Covenant:* Nay you
 “ your self are not afraid of the Covenant,
 “ but fly to it; For in your ejaculation 20:
 “ using St. *Paul's* words, *Heb. 12.* you
 “ say, I am desirous to come unto Mount
 “ *Sion---* and to Jesus the Mediator of
 “ the New Covenant; yet even there in
 “ the margent is, or Testament; And
 “ *Mr. Beza*

“ Mr. *Beza* contrary to his custome trans-
 “ lates Testamenti : Hence it appears that
 “ your own Translators use these two
 “ words indifferently to signifie but one
 “ and the same thing as meer synonyma ;
 “ insomuch as Mr. *Beza* above in the
 “ frontispiece writes novum fædus , and
 “ a little beneath, Novum Testamentum;
 “ I cannot see then what comfort you
 “ can have out of those words , *Heb. 9.*
 “ *15.* more then out of the rest ; For
 “ in very deed Christs New Testament is
 “ no other then a new conditional Cove-
 “ nant with us , by which we are bound
 “ cooperating with his Grace, to do ve-
 “ ry many things our selves (docentes
 “ eos servare omnia quæcunque mandavi
 “ vobis, *Matth. 28. 20.*) for the ob-
 “ taining of the promised inheritance ,
 “ wherein if we faile, we shal never attain
 “ thereto ; For as your self say excellent-
 “ ly well, A covenant doth wholly de-
 “ pend upon mutual conditions, which
 “ if either party fail, the Covenant is
 “ broken and made of none effect.

The Answer.

1. **T**Is *unwarantable* in Divines to make *new work*, but tis *unsufferable*, (if not *unpardonable*) in them to make *new Divinity*; They make *new work* when they raise needless contentions and strifes about words; They make *new Divinity*, when they contend for those Things which God hath not taught, or *against* those Things which God hath taught in his most holy Word: This last and worst Age of the world hath been guilty of both; and this your last exception may justly seem to come under the suspicion of the same Guilt; For the first part of it *makes new work*, by raising a needlesse contention about words, *Testament* and *Covenant*, which in common Scripture use are meer Synonyma, signifying the same Thing; And the latter part of it would faine *make new Divinity*, contending for such a new Covenant as is not, whiles it labours to set up the *Old*, instead of the *New Covenant*. 2. But what though *Testament* and *Covenant* are promiscuously taken in their common use, and have one and the same signification?

tion? yet I hope in some peculiar respects they may have distinct notions, and so come under several considerations.

Πρεσβύτερος and Ἐπίσκοπος *Presbyter* and *Bishop* are promiscuously used in the New Testament; will you therefore turn *Presbyterian* and deny the distinct Office and Function of Episcopacy?

Πάπας and Πατριάρχης are promiscuously used in the Monuments of the Church, this being in the first Ephesian Council the inscription of *Nestorius* his Epistle to *Cyris* Patriarch of *Alexandria* Ἰστον ἐπιστολῆς Νεστορίου πρὸς τὸν Πάπαν Κύριλλον. The Copy of the Epistle of *Nestorius* to *Pope Cyris*, (for Patriarch) will you therefore turn *Protestant*, and deny the Supreme Jurisdiction now arrogantly challenged, and as insolently exercised in the Papacy? I hope though you cannot gainsay the promiscuous and common use, yet you will still maintain the distinct and peculiar considerations of these two words; And I ask no more about the Two words *Covenant* and *Testament*, to vindicate this my observation from *domestick impertinencie*, and from *forrein calumnie*, which takes notice That *Christ* is called the *Mediator of the New Testament*, Heb. 9. 15.

not the Mediator of the New Covenant as in other places. 3. For even your own Latin Interpreter though in the Books of *Moses* he commonly say *Fædus* or *pactum*, (as *Gen.* 17.) yet after them He doth much more delight in the word *Testament*, then in the word *Covenant*; as *Psal.* 50. v. 5. *Qui ordinant Testamentum ejus super sacrificia*, not *those who have made a Covenant*, but *those who have made a Testament with me by Sacrifice*; looking through the Sacrifices of the Law, upon the Sacrifice of Christ, and in his death seeing that made a *Testament*, which was before but a *Covenant*; so again v. 16. *Why takest thou my Covenant in thy mouth?* *Pactum meum*, saith *Pag-nine*, and *fædus meum*, saith the Hebrew as before *ברית* my Compact or Covenant, but your Latin, *Testamentum meum*, *my Testament*; And though *Exod.* 24. 7. he saith *Volumen Fæderis*, *the Book of the Covenant*, yet *Heb.* 9. 4. he saith, *Arcam Testamenti*, *The Ark of the Testament*, notwithstanding the Ark was so called from the Book that was kept in it; therefore either he should have said the Book of the Testament, or he should not have said the Arke of the Testament.

Testament; but as in *Exodus* he said The Book of the Covenant, so in the *Hebrews*, he should have said the Arke of the Covenant, using the same word in both places, (as the Seventy Interpreters and ours do,) since both relate to the same Thing; I say not this to blame your Interpreters, but to shew you upon what slight grounds you have blamed ours, and more particularly *Beza* for using the words *Covenant* and *Testament* promiscuously; for he did no more then your own Latin Translators had done before Him; Therefore since you have respect to the man with a gold ring in goodly apparel, that in your account weareth the rich clothing of Authority, equally with the Original Text it self, and say unto him, *sit thou here in a good place*, (which however the Ancient Fathers did vouchsafe only to the Original Text, placing the Greek Testament, but not any Translation of it on a Throne in the midst of their assembly in the four first general Councils) you may not justly say to the poor man in the vile raiment, (for such is *Beza* in your account, as being a Protestant Interpreter, though you put the Master upon him, that he may be thought

thought a Gentleman rather than a Divine) *stand thou here, or sit here under my footstool*, unless you will be *Partial in your self, and become a Judge of evil thoughts*, James 2. 4. And yet even *Beza* himself prefers *Testament* before *Covenant*, in the Title to his Translation, saying *Testamentum Novum, The New Testament*, though he also adde, *five Novum fædus Domini nostri Jesu Christi, or the New Covenant of our Lord Jesus Christ*, haply to shew that Jews and Christians had but one and the same Covenant to be saved by, one and the same way of salvation, though under defferent forms of administration, and that was through our Saviour Christ, who was to them no less then to us, *The way, the Truth, and the Life*.

But to return again to your Interpreter, (for I left *Beza* to follow him, that I might say of Christ he was *the Mediator of the New Testament*, not of the new Covenant, *Heb. 9. 15.*) 'tis very observable that *Exod. 24. 8.* he saith *Hic est sanguis Fæderis, This is the blood of the Covenant*. But, *Mat. 26. 28.* *Hic (for Hoc) est sanguis Novi Testamenti, This is the blood of the New Testament*; Nay those very

words

words of *Moses* which in *Exodus* he interprets sanguis fæderis, *The blood of the Covenant*, Exod. 24. 8. in the Epistle to the *Hebrews* he interprets, sanguis Testamenti, *The blood of the Testament*, Heb. 9. 20. Sure he saw either more efficacy or more comfort in the word *Testament* than in the word *Covenant*, or he would not have exchanged the one for the other in the Interpretation of the very same Hebrew Text.

4. But why should I mention one single Interpreter (for so he is accounted, though he be made up of two interpretations; the old *Vulgar* and St. *Hieroms*) when the whole Catholick Church recording the Books which contain the mysteries of our salvation, had rather call them *the Old and the New Testament*, (Παλαιὰ καὶ καινὴ Διαθήκη) Then *the Old and New Covenant*, (Παλαιὰ καὶ καινὴ συνθήκη,) seeking rather to bring the Law to be called the *Testament* in compliance with the Gospel, then to permit the Gospel to be called the *Covenant*, in compliance with the Law: And indeed, though the Hebrew word ברית be rather *synthesis* a *Covenant* between two parties both living, then Διαθήκη a *Testament*, which sup-

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poseth

poseth one party to be dead, yet the Sept. never interpret it by Συμβήκη a Covenant, but by Διαθήκη a Testament; *Symmachus* renders it Συμβήκη *Psal.* 44. 18. but the Sept. there also hold to Διαθήκη. surely by some special Providence, and for some special reason; happily to shew us, That as all the Promises of God were *Truth* in Christ, so they were also *Mercies* in him; as in Christ Jesus every Promise was *Yea and Amen*, so also in him alone it was such, as to make us say of it, *Amen, so be it*; even the Covenant of not drowning *Noah* with the world; *Gen.* 6. 18. (where this word is first used) and of not drowning the world any more, (*Gen.* 9.) was no mercy but in Christ, the promised seed, the Saviour of the world; For what mercy is it, not to perish by water, to be reserved to everlasting fire? to be suffered to prolong the pleasures of a sinful life, that we may encrease the torments of an eternal death? Therefore I conceive the seventy Interpreters in rendring the Hebrew Berith did make choyce of the word Διαθήκη which signifies a Testament, rather then of Συμβήκη which signifies a Covenant, that they might direct all mens thoughts and desires

fires only to Christ, and fix all their
 hopes and delights upon him, for that the
 word Testament doth as expressly point
 at our Saviour Christs *passion*, as St. *John*
 Baptists finger did point at his *Person*, and
 doth in effect say what he said, *Ecce Ag-*
nus Dei, Behold the Lamb of God that tak-
eth away the sins of the world! for he took
 away our sins, *by his death*, plainly presig-
 nified, and necessarily included in the
 word *Testament*, because that could not
 be ratified and confirmed without his
 death; *For where a Testament is, there*
must also of necessity be the death of the Te-
stator, Heb. 9. 16. But where a Covenant
 is, there must of necessity be the life of
 the Covenanter; Therefore if I will have
 the full comfort of the death of Christ,
 overcoming for me the sharpness of
 death, and opening to me the gates of
 everlasting life, and rescuing me from the
 guilt of sin, the terrors of hell, and the
 tyranny of the Devil; I must go to the
Testament which tells me of Christs death,
 not to the *Covenant* which threatens
 mine own by shewing me the multiplied
 offences of my sinful life: And in truth
 he that will deny this to be the proper
 signification of the word Testament, must

also deny St. *Pauls* argument, which here depends wholly upon the proper signification of that word; *And for this cause* (saith the Apostle) *He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the Promise of eternal inheritance; For where a Testament is, there must also of necessity be the death of the Testator*, Heb. 9.15, 16. He saith not the Mediator of the *New Covenant*, which supposeth the life of the Covenanter, but of the *New Testament* which supposeth the death of the Testator; and accordingly he placeth all the strength of his argument in the word *Testament*, which by vertue of Christs death gave us redemption from transgressions, and admission to an eternal inheritance; So that we had need go to the *Testament*, not to the *Covenant* both for our *Redemption* and for our *Inheritance*: For the transgressions which were under the *Old Covenant*, that of works (here called the *First Testament*, because as it was repeated by *Moses*, it was not dedicated without blood, v. 18, 19.) could not be expiated, but by the Redemption that was under the *New*
Testa-

Testament; wherefore the *Covenant* puts us in fear of captivity and death, and 'tis only the *Testament* gives us hopes of liberty and life; And accordingly the Apostle useth the word *Testament* of purpose to proclaime the abundant Grace and Goodnesse of God to mankind, that (after our fall) he was pleased to give us, not a *Covenant*, but a *Testament*; For a *Covenant* is a matter of strict Justice, having mutual conditions between both parties, which if either fail, the agreement is of none effect; But a *Testament* is a matter of more Grace, as being the conveyance of an inheritance without any harsh conditions imposed upon the Heires, and before any obliging offices performed by them; And such was the Act of God to us sinful men, when we had disabled our selves to performe the conditions of his *Covenant*; *It was a Testament*, to instate us in the right of Salvation by the death of our Redeemer; and therefore the Apostle sets it forth with the adjuncts and properties, not of a *Covenant*, but of a *Testament*; For the proper adjuncts of a *Covenant* are not *Blood*, and the *Death* of the *Covenant-Maker*, (which two alone are here men-

tioned, since a Covenant is rather *voided* than *established* by death; but both these are the proper adjuncts of a Testament, which though made before the death of the Testator, yet is not established till *after it*; wherefore since our blessed Saviour did presignifie and promise his own death, and the effusion of his own blood by Typical Sacrifices, till he verified that Promise by the real Sacrifice of himself upon the Cross; the Spirit of God in this place, thought fit to make choice of the word *Testament*, whereby to express this Act of his free Grace and favour towards us; and sure no Minister of *Gods Church* may justly be questioned for speaking after the dialect of *Gods Spirit*.

5. For what should a sinful soul do but gaspe after Gods free Grace, acknowledging it to be *Grace*, because she is *unworthy*; and to be *free Grace* that she may not be *uncapable* of it; For as she may easily perish by opposing it, so she must necessarily perish by not obtaining it: And the desire of opposing Grace, must needs be a great impediment in obtaining Grace; for God that gives Grace *above our deserts*, wil not give it *against our desires*: since it is expressely said, *That God resisteth*

resisteth the proud, and therefore most resisteth those that are most proud, even the proud in spirit who dare capitulate with his Justice; but giveth Grace to the humble, and therefore most Grace to those who are most humble, even to the meek and lowly in heart, who rely wholly upon his mercy: And this consideration alone, (though you see it is not alone) was enough to make me say, and is enough to justify my saying, I am afraid of the Covenant, and fly to the Testament; for by the Covenant I can look only for Justice, which I am afraid to find; but by the Testament I can look for mercy, which I desire to find here for the Comfort, hereafter for the Salvation of my soul; And if any be so hardy as to venter his soul upon the terms of Justice, I may allow him to have the greater confidence; but I cannot allow him to have the greater Comfort, and I wish he may not have the lesser Salvation.

6. And whereas you tell me, *Nay you your self are not afraid of the Covenant, but fly to it; for in your ejaculation 20. using S. Pauls words, Heb. 12. you say I am desirous to come to mount Sion, and to Jesus the Mediatour of the New Covenant; I*

crave leave to tell you, that this objection was farre fetcht, to shew you were willing to make it, and may be as deare bought, if I can shew you are not able to maintain it ; For I was bound to alledge *St. Pauls* words as I found them translated, that none might be mistaken in my allegation ; and I found them thus translated, *To Jesus the Mediatour of the New Covenant* ; Therefore in that I alledged them so, I only shewed my self not afraid of the translation, but I might still for all that be afraid of the Covenant ; For custome that ought to regulate speech, which is established by it, ought not to regulate conscience which it cannot establish ; The *Word* may be confined, where the *Thought* is at liberty ; I *Speak* for others, but I *Think* for my self ; therefore I must speak according to *Custom*, and yet may still think according to *Conscience* ; But I will not plead *Custom* when I may justly plead *Comfort* ; for in these words is nothing at all to terrifie my soul, but very much to comfort and to settle it ; For it is said, *The Mediatour of the New Covenant*, which is every jot as comfortable as *the Mediatour of the New Testament* ; for it directs our hearts
as

as immediately to our blessed Saviour; since as the *New Testament* was confirmed, so the *New Covenant* was signed and sealed with his Blood, the only Balme to heal wounded Spirits, the only Anchor to settle floating consciences; Nay yet more, here is Jesus expressly named, *To Jesus the Mediatour of the New Covenant*; so that if I were afraid of the New Covenant (as you may justly be, who seem to make it all one with the Old) yet I ought not to be afraid of Jesus the only Author, Preserver and Redeemer of my life, the only joy and blessing and comfort of my death; You say I am not afraid of the *Covenant*; I know I am not afraid of *Jesus*; nor do I say, I am desirous to come to Mount *Sinai*, where the Covenant properly so called was repeated, but to Mount *Sion*, where the Testament properly so called is really fulfilled, and the inheritance conveyed thereby is actually possessed; And the words that I quoted, import no lesse, *I am desirous to come to Jesus the Mediatour of the New Covenant*; For the reason of my desire is, because He is *the Mediatour of the New Covenant*, the Covenant of Grace, not of the Old Covenant, the Covenant of Justice, or of

Y 5 works,

works, for *Moses* was the *Mediatour* of that, at least as it was renewed on Mount *Sinai*,) but of the New Covenant, the Covenant of Grace, whereof *Jesus* was the *Maker*, to put Mercy in it ; and is the *Mediatour*, to put me into that Mercy : Thus you see it is a threefold Cord, twisted with *Custom*, *Conscience* and *Truth*, as with three twists ; which labours to pull down this your Objection, the Custom of speech, the Comfort of conscience, and the Truth of the Gospel, all three concurring together to make me say, *I am desirous to come to Jesus the Mediatour of the New Covenant*; and seeing, this, I suppose you will no longer seek to maintain such an Objection ; for 'tis not ingenuous to stand against Custom, not Religious to stand against Conscience, not Honest to stand against Truth.

7. And thus much in answer to the *Verbal* part of your exception, whereby you have made me some *new Work* ; I now come to the *real* part of it, whereby you seem very willing to make some *new Divinity* ; for if it be not *True*, it must be called *New*, by that infallible Rule, *Id verum quod primum, That is Truest which is Oldest*, as coming immediately from the
Ancient

Ancient of dayes, or from the first Truth:
 "For in very deed (say you,) Christs
 "New Testament is no other than a new
 "conditional Covenant with us, by which
 "we are bound, cooperating with his
 "Grace, to do very many things our
 "selves, for the obtaining of the promi-
 "sed inheritance, wherein if we fail, we
 "shall never attain thereto : which
 seems to me a very *strange Assertion*, for
 so you have vented it ; and yet a more
strange definition, for so you seem to in-
 tend it : The Assertion is strange, be-
 cause it is *Authenticall*, and yet withal
Ambiguous, such as may be much admired,
 but little approved ; For he that will
 speak *positively*, ought not to speak
doubtfully, as you are positive in denoun-
 cing the irrecoverable losse of Heaven,
 but doubtful in declaring by what means
 we may prevent that losse ; you speak
 with authority enough to terrifie us, but
 not with perspicuity enough to instruct
 us : You say plainly, " We are bound to
 "do very many things for the obtaining
 "of the promised inheritance, wherein
 "if we fail we shall never attain thereto :
 But you say not one word concerning
 any of those things wherein we are bound
 not

not to faile ; So you put our Salvation upon *unknown* conditions, which is the way to fill our souls with perplexity instead of piety ; and since what is not known, cannot be done, you may also put our Salvation upon *impossible* conditions, which is the way to turne our perplexity into desperation, our desperation into damnation.

8. And I think this is enough to prove it a *strange Assertion* ; for it doth not *explaine*, but rather *obscure* the thing defined, as agreeing more with the *Old* than with the *New Covenant* ; For put *Moses his Old Testament*, instead of *Christs New Testament*, and you shall not need change any one particle of the whole definition ; but it will all agree with the one as well as with the other, and so it may go after this manner, *For in very deed, Moses his Old Testament is no other than an old conditional Covenant with us, by which we are bound, cooperating with Gods Grace, to do very many things our selves for the obtaining of the promised inheritance, wherein if we fail, we shall never attain thereto : So that you have given us a Definition that will fit the Old Covenant as well as the New, and therefore truly fit neither ;*
since

since it cannot fit both, which must needs be a very strange definition, confounding that Covenant it should explaine, for which cause it is *Unlogical*, very strange to reason; and making that one Covenant which God hath made two Covenants, for which cause it is *Untheological*, very strange to Religion; For he which hath said, *Those things which God hath joyned together let not man put asunder*, Mat. 19. 6. hath thereby said (according to the rule of Contraries,) *Those things which God hath put a sunder, let not man joyne together*.

And God hath put the *Old* and the *New* Covenant as farre asunder, as he hath put Heaven and Hell: as he hath put Salvation and Damnation: For by the *Old* Covenant *Do this and live*, all mankind after the Fall, must have perished; there's the Damnation; But by the new Covenant, *Believe and thou shalt live*; none that lay hold on Christ and keep with him, and stick to him, shall perish; there's the salvation: For *S. Paul* hath told us expressely, that God will judge the World, *not by the Law* which will condemn the most innocent and the most righteous, since the losse of our first innocence.

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since

since it cannot fit both, which must needs be a very strange definition, confounding that Covenant it should explaine, for which cause it is *Unlogical*, very strange to reason; and making that one Covenant which God hath made two Covenants, for which cause it is *Untheological*, very strange to Religion; For he which hath said, *Those things which God hath joyned together let not man put asunder*, Mat. 19. 6. hath thereby said (according to the rule of Contraries,) *Those things which God hath put a sunder, let not man joyne together*.

And God hath put the *Old* and the *New* Covenant as farre asunder, as he hath put Heaven and Hell: as he hath put Salvation and Damnation: For by the Old Covenant *Do this and live*, all mankind after the Fall, must have perished; there's the Damnation; But by the new Covenant, *Believe and thou shalt live*; none that lay hold on Christ and keep with him, and stick to him, shall perish; there's the salvation: For *S. Paul* hath told us expressly, that God will judge the World, *not by the Law* which will condemn the most innocent and the most righteous, since the losse of our first in-
nocency

nocency and righteousness, *but by the Gospel*, which will condemn only the unrepenting and unbelieving sinner; *In the day that God shall judge the secrets of men by Jesus Christ according to my Gospel*, Rom. 2. 16. never any yet, though he had a most innocent hand, had so innocent an heart that he durst say, *his secret thoughts were innocent*; wherefore he must needs be condemned in the Judgement, if God should Judge him according to the Law, and not according to the Gospel: Nor yet will the Gospel acquit him if he be not innocent, any more than the Law will acquit him, because it hath the same precepts of innocency with the Moral Law, according to which precepts the last Judgement will be given and pronounced; only it will accept of his innocency by Faith and Repentance, whereas the Law will accept only of his innocency by perfect Obedience. The Judgement is not like to be the *lesse righteous* for being according to the Gospel, but the *more merciful*; because though Jesus Christ in Judging us will proceed according to the *Rule* of the Law, (which is the same with the *Rule* of the Gospel) yet he will not proceed according to the *Covenant* of the Law,

Law, Do this and live, but according to the Covenant of the Gospel, *Believe and thou shalt be saved.*

10. For the Moral Law is to be considered as a Rule of Righteousness, *Do this;* and as a Covenant of Life, *Do this and live;* (as if it said You shall not live unless you do this:) The Law as a Rule of Righteousness, *Do this,* is repeated and reenforced in the Gospel; but as a Covenant of Life, intimating we shall not live unless we do this, it is abolished by the Gospel. And so much of the Gospel was revealed to the Jews even whiles they were detained under the Law, as to let them see they were not saved or delivered, because they had performed the *Duty*, but because God would performe the *Mercy* of his Covenant; for this is the only reason that is given of their deliverance out of *Egypt*, *God remembered his Covenant with Abraham, with Isaac and with Jacob*, *Exod. 2. 24.* which is farther explained and confirmed by the Prophet *Ezekiel*, in his story of their rebellions in *Egypt*, in the Wilderness, and in the land of *Canaan*, *Ezek. 20.* where all along the reason of Gods saving and delivering them, is only his own undeserved

served goodness and mercy; For when he looked upon their breaking the Conditions, then it follows, *I said I will pour out my fury upon them*, ver. 8, 13, 21. But when he looks upon his own Promise in the Covenant, then it follows, *But I wrought for my names sake*, ver. 9, 14, 22. Throughout the whole Chapter there is a kind of dispute, betwixt Gods Justice and his Mercy; His Justice calling for their destruction, but his Mercy interceding for their deliverance: And this God would have registred not only by way of doctrine for their *instruction*, but also by way of praise and thanksgiving for their *Devotion*; Hence we find it also recorded in the *Psalmes*, which were the chiefest part of their Liturgy, as *Psal. 89. If they break my Statutes, and keep not my Commandements*, ver. 32. *Nevertheless my Covenant will I not break*, ver. 34. And again, *Psal. 106. ver. 23. He said he would have destroyed them*; why did he not performe his saying? *Moses his chosen stood before him in the gap*; and if we look into *Exod. 30.* we shall find that *Moses* stood in the gap and besought God by three arguments. 1. By his former benefits which would be lost, ver. 11. but that pre-

prevails not, because they had abused them. 2. By his own glorious Name, which would be dishonoured among the *Egyptians*, ver. 12. but neither doth that prevail; for better his Name be dishonoured among his *Enemies* then among his *Servants*. 3. By his Promises made to the Fathers, ver. 13. and that alone prevailed; for after that it presently follows, *And the Lord repented of the evil which he thought to do unto his people*, v. 14. The cause of their Salvation is wholly imputed to Gods goodnesse, which made him promise them mercy before they were his *Servants*; and shew them mercy after they had revolted from his Service: And though Christians are grown so *wan'on* as to *dallie* with Christ, or so *bold* as to *contest* with him about their Salvation; yet tis clear the Jews did look to be saved only by their *Messias*; which is the same with our Christ: For their Faith passed through the blood of all their own daily Sacrifices to the Blood of Christ, to which they had relation, and from which they had their virtue; as appears from the Title of the 22. *Psalm*, as 'tis explained in the *Chaldee Paraphrast*, *A Psalm to praise God withall*

as or for the powerful and perpetual oblation of the morning; shewing that this Psalm was given to the Priests and Levites, that it should be sung by them every morning to direct all their thoughts *unto*, and fix all their hopes *upon* the death and passion of Christ (whereof this Psalm was rather a *History* then a *Prophecy*) through whom alone all their oblations were *powerfull*, and for whom they were *Perpetual*; through whom they were *accepted*, and for whom they were *continued*.

11. And this the Jews themselves did know very well, or else their Priests and their Scribes could not so readily have answered, *That Christ was to be born in Bethlehem*, and have cited the Prophecie of *Micah* to justify their answer, (Mat. 2.) *For thus it is written by the Prophet, And thou Bethlehem in the Land of Judah art not the least*; The Prophet had said, *Thou art the least*, *sc.* in thy self; but they said, and St. *Matthew* from them, *Thou art not the least*, *sc.* in relation to Christ, who was the Governour to come from thence, (for thus both sayings are true in several respects,) And since 'tis very probable that the Priests and Scribes themselves first made this change, and that

St. Mar-

St. *Matthew* only related the same as he found they had made it; Tisevident that even in those times of greatest blindness They had *light* enough to see *Christ*, though they had not *Grace* enough to receive *Him*; Thus they looked unto *Christ* in all their worship which shews they hoped for Salvation more from their *Faith* then from their *Obedience*, even whiles they were held under the *Law* as the *Covenant* of *Obedience*; And therefore by the same reason they could not but also hope for salvation, more from their *Repentance* then from their *Righteousness*, because their *Faith* in *Christ* being commanded and accepted, did shew the relaxation of the *Law* as it was the *Covenant* of *Obedience*, and consequently did promise the acceptance of unfained repentance, instead of impeccable *Righteousness*; Hence that General Rule of one of their greatest Doctors (*R. David Kimchi*, upon *Isaiah* 3. 9.) Omne verbum quod loquitur Deus malefacere filiis hominum, est sub conditione si non resipuerint. ~~ON N~~
 Every word which God speaks threatening to do hurt to the sons of men, is to be understood with this condition,
 If

If they do not repent; so that the curses for transgressing the Moral Law, which were incurred through default of Obedience, were not inflicted but for defect of repentance, and that even under the Law, whiles it remained in its greatest force, as the Covenant of works and of Obedience. For even then was it a part of the Jews Faith to believe, and of their Religion to give thanks after this manner, Praise the Lord O my Soul, and all that is within me praise his holy name; Praise the Lord O my soul, and forget not all his benefits; which forgiveth all thy sin, and healeth all thine infirmities, which saveth thy life from destruction, and crowneth thee with mercy and loving kindness; Psal. 103. What better Faith can any Christian have, then to believe that God (for Christs sake) forgiveth all the sins he hath committed, healeth all the infirmities he hath contracted, saveth his life from the destruction he hath deserved; And what better Thanksgiving can any Christian use, then to say, Praise the Lord O my soul, and all that is within me praise his holy Name, Praise the Lord O my soul, and forget not all his benefits.

12. So that if Christians will not go to
the

the *Gospel*, they may go to the *Law*; if they will not go to the *New*, they may go to the *Old Testament* for a mitigation of the Covenant of works; for even under the Law was a mixture of the Covenant of Grace, Teaching salvation by Faith and Repentance; For indeed presently after the fall of *Adam*, whereby man had not onely broken the Covenant of works, made *Gen. 2. 17.* but had also disabled himself for ever keeping it, God was in mercy pleased to establish the Covenant of Grace, and with it a new hope of Salvation in the *promised seed*, *Gen. 3. 15.* though he thought fit afterwards again by *Moses*, to repeat the Covenant of works, (*Exod. 19. 5.*) and to hold the Jews a long time under it, through the Pedagogie of the Law, that he might prepare the souls of men, by acknowledging *their own sinfulness*, to hunger and thirst after *his righteousness*, and by seeing how short they came of the Covenant of works, to flee for refuge to the Covenant of Grace; For neither did the Jews themselves obtain Salvation by the Covenant of works, which they did outwardly and openly professe in the Moral Law, but by the Covenant

venant of Grace which they did covertly profess in the Ceremonial Law, pointing directly at the death of Christ in its Sacrifices : For God himself hath told us, That the Jews continued not in the Covenant he made with their Fathers when he brought them out of *Egypt*, that is, the Covenant of works, and therefore he had Promised by his Prophet *Jeremie* such a Covenant to the Christians wherein they should be able to continue, even the Covenant of Grace.

13. For this is the main scope and drift of the Holy Ghost, *Heb. 8.* to shew that Christ was the Mediator of a better Covenant or Testament then that whereof *Moses* had been the Mediator, because Christs Testament was established upon better Promises : *v. 6.* For the first or the old Covenant by *Moses*, had in it such dark promises as through mans ignorance could not well be understood, and such hard conditions as through mans infirmity were not possible to be kept; and this he proves, first from the effect, *They continued not in my Covenant. 2.* From the sad consequent thereof, *and I regarded them not vers. 9.* But the second or the New Covenant by Christ,

Christ, had such plain and clear promises as might well be understood, and such easie conditions as might well be kept, which accordingly he proves from the manner of Gods giving the second Covenant, and from the Covenant that was given. 1. From the manner of Gods giving the second Covenant, which was not outward according to the letter that killeth, but inward according to the Spirit that giveth life; *I will put my Laws into their mind, and write them in their hearts*, v. 10. that is, I will give them an understanding to know me, and a will to love me; so that this Covenant being not given without the Spirit of Grace, is very fitly called the Covenant of Grace, because there is Grace given with it enabling us to keep it; which is very well hinted in that expression of yours, *cooperating with his Grace*. 2. From the Covenant that was given, wherein the Promise was, *I will be their God*, The condition was, *They shall be my people*: which Covenant of Grace though it had been made with *Adam*, Gen. 3. and explained to *Abraham*, Gen. 17. and confirmed to *Isaac* and *Jacob*, long before the giving of the Law, yet was
after-

afterwards so obscured and darkned by
 the Repetition of the Covenant of
 works under the Law by *Moses*, That the
 Covenants of the *Old* and of the *New*
 Testament, are considered by *St. Paul* as
 Two several Covenants; and that first by
Moses is looked on as the *worser*; this
 second by *Christ* as the *better* Covenant;
for if that First Covenant had been fault-
less, then should no place have been sought
for the second; For finding fault with them,
he saith, I will make a new Covenant; v. 7,
& 8. A new Covenant, though not ab-
 solutely in it self, yet comparatively in re-
 gard of us; and that not only in the Ad-
 ministration, but also in the very Expres-
 sion; both according to its *promise*, and
 according to its *condition*; For though
 the substance of the Covenant be the
 same both to Jew and Christian, as to
 Gods intention, promising salvation to
 both alike, only in and through our
 most blessed Redeemer, yet because of
 its different expressions, it may not be
 called *the* same in their apprehensions;
 for it was neither apprehended nor re-
 ceived by them as the same. For surely the
 Christian can not but think, that he hath
 both better Promises and better condi-
 tions,

tions, and consequently a better Covenant than the Jew, since these two are the parts of a Covenant; *For all shall know me* saith God, *vers. 11.* to comfort the Christian against his Ignorance; *And I will be merciful to their unrighteousnesse;* ver. 12. to comfort him against his Infirmities: whereas the Law did only shew the Jew his Ignorance and his Infirmity, but did remedy neither: And upon this account the Spirit of God saith of our blessed Saviour, *That he is the Mediator of a better Covenant;* better not only *accidentally* or *extrinsically*, for the burden that is taken from it, and for the Grace that is given with it; but also better *formally* and *intrinsically* (after some sort) for the better promises and better conditions that are given in it; For to the Jew who had *Moses* his veil cast over his face, and *Moses* his yoke cast upon his neck, the promise of the Covenant was clouded with darknesse, and the Condition of the Covenant was clogged with difficulties, nay indeed with impossibilities; But to the Christian, to whom that Veil is *don away*, and from whom that Yoke is *taken away* in Christ, both the Promise is clear and the Condition is easie.

easie; He hath told us so, who made it
 so, *My yoke is easie and my burden is light*;
 Matth. 11. 30. For the promise of a Re-
 deemer which was only foretold and pre-
 figured to the Jew, is verified to the
 Christian; and the condition of perfect
 Obedience which was enjoined to them,
 is fulfilled for us; That Obedience which
Moses required of the Jews, Christ hath
 performed for the Christians, accord-
 ing to that of the Apostle, *Christ is the*
end of the Law for righteousness to every
one that believeth, Rom. 10. 4. What is
 the end of the Law but righteousness?
 even perfect righteousness? And the
 true believer hath that both *positively* from
 the imputation of Christ righteousness,
 and *negatively* from the non-imputation,
 or from the remission of his own unright-
 eousness. Therefore it is no wonder
 that the Covenant under the Law and the
 Covenant under the Gospel are con-
 sidered as two several Covenants, and
 that under the Gospel is called the *Be-*
ter; for that Covenant must needs be
 better which promiseth Salvation upon a
possible, then that which promiseth it up-
 on an *impossible* condition; And such is
 the Covenant of the Gospel or the Co-
 venant

venant of Grace, promising Salvation upon Faith and Repentance; whereas the Covenant of the Law or the Covenant of works did promise Salvation only upon perfect Obedience.

14. And hence it is That St. *Paul* disputes so eagerly against the Law, calling it our Gaoler to shut us up in prison, *Gal. 3. 23*, Our Scholemaster to keep us under the Rod, *Gal. 3. 24*. Our Accuser to work wrath, *Rom. 4. 15*. nay our Executioner to minister death and condemnation, *2 Cor. 3. 7, 9*. not speaking of the Law *materially* as it is *in it self*, but *Formally* as it was then *in its use*; For the Law in it self is the rule of Justice and Holinesse, even an undefiled Law, converting the Souls both of Jews and Christians, and in that respect the very end and scope of the Gospel. 1. And if we thus consider the Law, tis all one to be Antinomian and to be Antichristian: But the Law in its use to the Jew was a Covenant of life and Salvation, requiring of him perfect Obedience if he would be saved, and in that respect (besides that it engaged to ritual observances) the Law stood in opposition against the Gospel. 2. And if we thus consider the Law, we must

must be Antinomian; that we may not be Antichristian: wherefore the same Apostle *St. Paul* entering a comparison between the Ministers of the Law and of the Gospel, proveth that the Ministry of the Gospel is so far more excellent then the Ministry of the Law, as the Gospel of life and liberty is more glorious then the Law of death and condemnation; 2 *Cor.* 3. For saith he, the Law or the Old Testament, was only external, of the letter that killeth; But the Gospel or the New Testament is internal, of the Spirit that giveth life, *ver.* 6. 3. The Law was of the letter, shewing us our duty, and killing us for not doing it: The Gospel is of the Spirit, giving us grace to do our duty, and life for doing it: So excellent is the *New Testament* above *the Old*, in its conditions: Again, The Law was obscure, as it were veiled with Types and shadows, with a kind of curtain before it, that the Children of *Israel* could not stedfastly look to the end of it, because their *minds were blinded, and even unto this day, when Moses is read, the vail is upon their heart,* v. 13, 14, 15. But the Gospel is clear and perspicuous, making us *with open face behold as in a glass,*

glory of the Lord, v. 18. So excellent also is the New Testament above the Old in its Promises; Therefore to confound the Gospel with the Law, or the New with the Old Testament, is to confound light with darknesse, life with death, liberty with bondage.

15. This made St. Paul so vehemently expostulate with, or rather exclaime against the Galatians, saying, Tell me ye that desire to be under the Law, do you not hate the Law? Gal. 4. 21. He justly upbraids them with desiring it (saith St. Chrys.) ἐ γὰρ τῆς τῶν πραγμάτων ἀκολουθίας, καὶ τῆς ἐκείνων φιλονεικίας τὸ πρᾶγμα ἦν, For it was not a thing that had been of his preaching, but only of their own phan-
sying; not a thing that God required, but that themselves desired; not a matter of their Obligation, but only of their Con-
tention, to be under the Law, as it was a Covenant of Life and Salvation; and accordingly he confutes this their desire even by the Law it self, shewing that if they looked into the Allegory therein de-
livered by Moses, they would find as great a difference betwixt the Old and the New Testament, as was betwixt Abra-
ham's two wives, Agar and Sarah, which
guidon

represented the said two Testaments: For as *Abraham* had two wives, the one a bond woman, the other a free woman; so God had made two Covenants or Testaments with mankind, the one under the Law which gendred unto bondage, the other under the Gospel, which hath free born children; *These are the two Covenants*, ver. 24. And as *Agar* though accounted fruitful, yet brought but a small progeny to *Abraham* by *Ismael*, whereas *Sarah* who was looked upon as barren, brought a great progeny to him by *Isaac*; So the Old Testament brought forth children to God only in the confines and precincts of *Judea*, but the New Testament is fruitful over the face of the whole Earth; Therefore it is said, *Rejoice thou barren that bearest not; for the desolate*, that is, The Christian Church represented by *Sarah*, *bath many more children than she which hath an husband*, that is the Jewish Synagogue represented by *Agar*, ver. 27. And as *Agar* had children borne after the flesh, or according to the course of nature. But *Sarah* had children born after the Spirit, or by vertue of Gods Promise; So the Old Testament (for what appeared in the letter) had nothing

nothing but the ordinary strength of nature to bring forth children; but the New Testament hath the extraordinary Grace of God; *Now we brethren as Isaac was, are the children of Promise*, ver. 28. Again, as *Ismael* was of an unquiet and malicious disposition, hating and persecuting his brother *Isaac*; So those who look to be saved by the Old Testament, trusting to themselves and the endowments of nature, do scoffe and persecute those who look to be saved by the New Testament, trusting to their Saviour, and the endowments of his Grace; *As then he that was borne after the flesh, persecuted him that was borne after the spirit, even so it is now*, ver. 29. Lastly, As *Ismael* was at length cast out of his Fathers house, and *Isaac* was made his sole heire, so those that rely upon *Moses* and look to be saved by the Old Testament, will be excluded out of Gods family; whereas those who rely upon Christ, and look to be saved by the New Testament, will without doubt be admitted to his heavenly iuheritance; *Cast out the bond-woman and her son, for the son of the bond-woman shall not be heire with the son of the free-woman*, ver. 30.

16. But why should I labour to add

light to the Sun-beam, the most glorious beam of the Sun of Righteousness; for by the consent of all Christians, the very ground upon which Christianity is justified against Judaism, is this, That the Old Testament delivereth but the figure and the shadow of the New; wherefore we can go to the Old Testament only for the figure and shadow, we must come to the New Testament for the body & substance both of our Religion and of our Salvation.

So vast a difference is there betwixt the Old and the New Testament, both in Gods and in his Churches account; yet you seem to confound these two Testaments by saying, *The New Testament is a condition & Covenant by which we are bound to do very many things our selves for the obtaining of the promised inheritance, wherein if we fail, we shall never obtain the same;* For this definition placeth the obtaining of our inheritance, not in *Believing*, but in *Doing*; whereas perfect obedience was the condition of Salvation in the *Old*, but Faith is the condition of Salvation in the New Testament; There the primum Prædicatum, the first thing Preached, was *Do this and live*; Here the primum Prædicatum, the first thing Preached, is Re-

Repent for not doing, and Believe in him
 that hath done it, and you shall live.
 There perfect obedience was not only the
 obligation of the persons Covenanting,
 but also the condition of the Covenant;
 here though it is still the obligation of
 the persons Covenanting, (for God hath
 not lost his right of *claiming*, nor Gods
 Law her power of *requiring* perfect obe-
 dience) yet is it not the condition of the
 Covenant; for the New Testament pro-
 misseth life upon true Faith, which the
 Old Testament promised only upon full
 and perfect obedience; and though it
 bids us obey as well as the Old, yet it an-
 nexes not the conveyance of life upon
 our *Oboying*, but upon our *Believing*, re-
 quiring our obedience as a duty of Righ-
 teousness, but not making it the condi-
 tion of life. And whereas you say, *The New
 Testament is a conditional Covenant, bind-
 ing us to do very many things our selves, for
 obtaining the promised inheritance*, I chal-
 lenge you to name that one thing to
 which you dare annex your *Fac & vives*,
Do this (as you ought to do it) *and live*,
 upon doing of which, (so exactly and
 perfectly as Gods Law requires,) you
 dare be so *hardy* as to venture your soul,
 or so *easy* as to hazard your Salvation;

I doubt not but you will be glad to admit of a mitigation, and pray God to accept of your serious endeavour instead of your exact performance; and of your *true Repentance* instead of your *due Obedience*; and of your Saviours compleat doing it for you, instead of your incompleat doing it for your self; and then your *Fac & Vives*, will be but our *Crede & Vives*; your *do this and live*, will be but our *Believe in him that hath done it and live*; and you will become one of those Evangelical brethren whom your proud Justitaries now so scoffe at; or having broken the condition of the Covenant, that is *perfect Obedience*, you must be contented to lose the Promise of the Covenant, that is, *eternal Salvation*; for your self have approved that saying, (which I think no Divine is able to disprove,) *A Covenant doth wholly depend upon mutual conditions, which if either party fail, the Covenant is broken and made of none effect*: which was the reason assigned by me, *why I was afraid of the Covenant, and did fly to the Testament*, because I found better Conditions in the Testament (properly so called) than in the Covenant; and 'tis something strange, you should at the same time dislike my Doctrine

&rine about the Testament, and yet ap-
 prove the reason of it about the Cove-
 nant; For my part, I cannot but think it
 neerly concernes all Christian Divines,
 as the Trustees of Gods Truth and of
 their neighbours souls, (least they should
 betray them both together) not to clog
 Christs Covenant of Salvation with im-
 possible conditions, such as God hath
 not required, and man cannot performe,
 even with the conditions of, impeccable
 righteousness, and perfect obedience in
 and from themselves, which have been
 fulfilled and are to be expected only in
 and from their Saviour: For he that said
 to his Apostles, *Docentes eos servare*
omnia quaecunque mandavi vobis, Mat.
28. 20. did likewise say to one of them,
 and in him to all the rest, *Testificans*
Judæis atque gentibus, in Deum poenit-
tentiam, & fidem in Dominum nostrum
Jesum Christum, Act. 20. 21. He that
 said by St. *Matthew, Teaching them to ob-*
serve all things whatsoever I have com-
manded, to make his people zealous of
 good works, did also say by St. *Luke, re-*
sisting both to the Jews and also to the
Greeks, Repentance towards God and Faith
towards our Lord Jesus Christ, to make his
 people

people see their works were not so good, but that they needed Faith and Repentance to make them better; and therefore God though in Justice he required their most perfect obedience, *perfect in parts* according to the Tenour of all his Commandements, and *perfect in degrees*, according to the rigour of them, yet he was pleased in mercy to accept the will for the deed, sincere obedience for perfect obedience, the entire endeavour for the full performance, and had accordingly in this Covenant of Grace annexed their Salvation not to the condition of their perfect obedience as in the Covenant of works, but to the condition of their Faith in Christ who was made obedient to the death, even the death of the Crosse, to make an atonement for their disobedience: Both the Covenants were made with *Adam* for all mankind; the Covenant of Works before his fall, the Covenant of Grace soon after it; And though they were very neer joyned in time, (for *Adam* is generally thought not to have stood one full day in his innocency,) yet are they very farre separated in nature, even as farre as Justice and Mercy in God, or innocency and sin

in

in man; the one Covenant being to save the Righteous by the Rules of Justice, the other being to save the sinner by the pleas of Mercy: The Covenant renewed to the Jews by *Moses* was that of *Works*, to keep them in bondage that they might gaspe and sigh and groan after their Redeemer; The Covenant renewed to the Christians by our Saviour Christ, is that of *Grace*, to enstate them in libertie, that they may see the *Mercy* and enjoy the *Comfort* of their Redemption. What was of Grace or Mercy in the Covenant by *Moses*, was not from *Moses* but from Christ: Not from the *Covenant*, but from the *Testament*; and therefore that was properly called a *Covenant*, because it gave life only upon the strict Rules of Justice; But this is more properly called a *Testament*, because it gives life upon the relaxation of those strict Rules of Justice, and admits the condescensions and mitigations of mercy: Each Covenant is *Conditional*, promising everlasting life only to those who keep its Conditions; But the Covenant of Works promiseth life upon the Condition of *Doing*, accepting only of perfect Righteousness and Obedience; The Covenant of Grace pro-

promiseth life upon the Condition of *Believing*, accepting of Righteousness and Obedience, if it be *sincere*, though it be not *perfect*; that is, Accepting of Repentance for Obedience, and of Faith for Righteousness: So that the New Testament by Christ, though it be a conditional Covenant as was the Old by *Moses*, yet hath it not the same Condition with that, (as your words import) but a Condition quite different from it; *sc.* the Condition of Believing, instead of doing: For so it is said, *God having raised up his Son Jesus, sent him to blesse you in turning away every one of you from his iniquities,* Act. 3. 26. In that our Jesus came to bless us by turning us from our iniquities, 'tis evident we must turn from our sins, or we cannot have his blessing; But in that 'tis He that blesteth us, 'tis as evident our blessing depends not upon our Obedience, but upon our Faith; not upon our *Own*, but upon *His* Righteousness: Wherefore though we allow and affirme, that all things must be done by Christians which Christ hath commanded, and that Christ hath commanded all the moral duties, that were before commanded by *Moses*, (for, *Be ye perfect even as your Father*

Father which is in heaven is perfect, Mat. 5. allows not a lesse, but rather requires a greater perfection under the Gospel than under the Law,) yet we dare not take our *Personal doing*, that is, *our doing by our selves* for the condition of the New Covenant, as if our Salvation depended upon that, but only our *Virtual Doing*, that is, *our Doing by our blessed Saviour*, whose obedience is made ours by the power of Faith; or *our hearty desire of Doing, and sorrow for not Doing*, which is accepted as Obedience by the power of Repentance; *Bona opera per peccata mortificata reviviscunt per poenitentiam*, is the general Tenent of the School, *good works that have been buried by sin, are revived by Repentance*; As our sins have power to bury our good works, so our Repentance hath power to raise them up again; which clearly shews it is not our *Righteousnesse*, but only our *Repentance* that is above our sins; For our *Righteousnesse* may be overcome and conquered by our sins, but our sins cannot be overcome and conquered by our *Righteousness*, (we must go to our blessed Redeemer for that conquest,) but only by our Repentance. 17. Wherefore I will
make

make bold to change your definition and say, *Christ's New Testament is a new conditional Covenant with us, by which we are bound to repent for not perfectly doing all those things our selves, which God hath commanded us, and to believe in him that hath perfectly done them all for us, that we may obtain the promised inheritance: in which condition if we fail, (sc. of believing, but not of Doing) we shall never attain there- to, for to put Doing (properly so taken, and 'tis not for a Divine to speak improperly), as the Condition of life or Salvation, is to set up the Covenant of Works, not the Covenant of Grace, and that is to puzzle, not to Preach true Christianity: We find *Adam* had but one poor Commandement upon the first Covenant, viz. Not to eat of the fruit of one single Tree among so many, and he kept it not though he was endued with strength to keep it; he was to do but one thing whiles he had his perfect strength, and he did it not: And how can you say, that a better Covenant binds us to do many things, or else to forfeit our inheritance, now we have lost our strength, and are not able to do rightly and perfectly so much as one? Therefore pray let the Condition*

of life in the second Covenant, not be
our *Doing*, but our *Believing*; not our
entire Obedience, but our *entire Repentance*.
And let him alone have the glory of per-
fect Obedience, who came from Heaven
to purchase it: and the rather because
he purchased it, not for himself but for
us, allowing the *benefit* of it to his Ser-
vants, though he reserve the *glory* of it
only to himself: we must do the best we
can to keep off, and to cast out the great
Dragon, that old Serpent called the De-
vil and Satan; but pray let it be only the
seed of the Woman that shall break this
Serpents Head; and let not us think we
are able to break it. Nor have you made
the condition of Salvation any whit
lighter or easier by saying *we are bound to*
do many things our selves, then if you had
said *we are bound to do all things*; For if
Doing be the condition of life, it must
reach to All Things that are to be done;
else not Doing will be the Condition as
well as Doing: And without doubt, if
we can do any *one thing* so exactly and
perfectly as fully to satisfy the Obligati-
on of the Law, we may do *many*, and
consequently *All*, and then what need
we the seed of the Woman to break the
Serpents

Serpents Head, since we can break it our selves? for if we can take away his *sting*, we may easily break his *Head*; Now the *sting* of the Serpent is sin, and the strength of sin is the Law: Therefore if the Law be fully kept, sin can have no strength, and the Serpent can have no *sting*.

I do not think there is in all Christendom so religious a Votarie but will confesse that the old Serpent hath at some time or other by his sophistry beguiled him, with his venome defiled him, by his power overcome him, and that therefore in himself he hath been captivated under Ignorance, guiltinesse, and infirmity, even through his actual sins, and should still have been detained under that captivity, if God had not mercifully given him such a Redeemer who was pleased to be his Prophet to instruct his Ignorance, his Priest to expiate his guiltiness, and his King to strengthen his Infirmities; If he confesse this, he hath great reason to mistrust his own *doing*: If he confesse it not, He hath the greater reason to instruct himself. For his ignorance keeping him from the *knowledge* of what he is to do, his guiltiness keeping him

him from the *desire*, and his weaknesse keeping him from the *power* of doing it, he cannot hope to be saved by his *Obedience*, but by his *Faith*, not by his *Doing*, but by his *Believing*, Thus St. Paul preached the Covenant of Grace, saying, *He was an Apostle of Jesus Christ, according to the Faith of Gods Elect, and the acknowledgement of the Truth which is after Godlinesse*; there's the Obligation to righteousness in the Covenant of Grace; But this righteousness is not the condition of life in that Covenant; for it follows, *In hope of eternal life which God that cannot lye promised before the world began*, Tit. 1. 1, 2. The eternal life is not annexed to *mans performance*, but to *Gods promise*; not to *mans duty*, but to *Gds mercy*: For this promise of eternal life was made before man was created, and it was made to Christ, (the eternal Son of God,) on mans behalf, *That all who should believe in him according to the Faith of Gods Elect, and the acknowledgement of the Truth which is after Godliness, should through that Faith come to eternal life*: Upon this Promise did God seek us when we were lost, restore us when we were dead, reconcile us when we were his enemies,

mies, and upon this same promise will
 he save us now we are his Servants.
 For though all men are lyars and fail of
 their Godlinesse, yet God that cannot lye
 will not faile of his promise. Thus again
 saith the same St. Paul, For if when we
 were enemies, we were reconciled to God
 through the death of his Son, much more
 being reconciled we shall be saved by his life.
 Rom. 5: 10. There was first an Atonement
 to be made for our reconciliation,
 before there could be a Covenant made
 for our Salvation: And as mans righte-
 ousness did not make the Atonement, so
 neither doth mans righteousness fulfill
 the Covenant: we are eternally obliged
 (-and should be wholly devoted) to our
 blessed Saviour for both alike, as That
 we have been reconciled; so also that
 we shall be saved; And therefore we must
 take that for the condition of Salvation
 in the Covenant of Grace, which sends
 us immediately to Him, to wit, Our be-
 lieving; and not that which sends us to
 our selves, (though it proceed from him)
 to wit, Our Doing. Thus hath the com-
 mon mother of all Christians, the Ca-
 tholick Church, taught all her sons so
 pray, That in all our works, begun, contin-

mind and heart in thee, we may gloriously
 Holy Name, and finally by thy mercy ob-
 tain everlasting life, placing all the hopes
 of eternal life, not in mans Duty, but in
 Gods mercy; that is, not in Doing but in
 Believing: He that is constantly proven-
 ted in all his Doings by Gods most grati-
 ous favour, and as constantly furthered
 by his continual Help, must needs have
 the best confidence of his Doings; yet
 may not hope to obtain the promised In-
 heritance of everlasting life by Doing, with-
 out being a Schismatick in receding from
 the Unity, and a Heretick in departing
 from the Verity of the Catholick Church
 in this excellent Prayer, unlesse we will
 say, which were impious once to think,
 That the Catholick Church teacheth such
 Devotions as are contrary to her own
 Doctrine.

18. Nor doth this assertion any whit
 lessen the Obligation, though it doth very
 much sweeten the condition of the new
 Testament; It is the same in effect with the
 old Covenant as to the Matter of its
 Command, though not as to the form of
 its promise; for it requires what we are
 bound, but it accepts what we are able to
 perform; It commends our entire Obe-
 dience

dience, but it assures Life upon our unfeigned faith and repentance; And it is so far from diminishing or lessening any wilful sin, (either of omission or of commission) that it rather augments and aggravates the same; For whereas wilful offenders did before trample under foot ~~the Word of God~~, whereby they should have been restrained, now they also trample under foot ~~the Blood of God~~, whereby they have been redeemed from their sins. Tell me what is wanting in their Obligation who are bound by promise and vow to these three things. 1. To forsake the Devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh. 2. To believe all the Articles of the Christian Faith. 3. To keep Gods holy will and Commandements, and to walk in the same all the daies of their life; And every childe that is trained up in our Church, knows he was bound to all these when he first received the Seal of the New Covenant, and therefore cannot but look upon all these as the material parts of his Obligation by that Covenant, and upon himself as a most pernicious wretch if He wilfully fail in any part

part of his Obligation, and as a most miserable wretch if he do not earnestly repent of his failings; But will you therefore say, That because he hath failed in these, he hath forfeited his Salvation? Is Doing all these (as they ought to be done, for else 'tis not doing of them) the formal part of the Covenant of Grace, or the condition of life in that Covenant? May we not say That he forsakes the world, the flesh and the Devil, *who doth not follow and is not led by them?* That he believes all the Articles of the Christian Faith, who cries out with tears, *Lord, I believe, help thou my unbelief;* and that he keeps Gods Commandements, who prays with hearty sorrow, *Lord have mercy upon me,* and with hearty desire, *Incline my heart to keep thy Law, or write all thy Laws in my heart I beseech thee:* If we may say so, then this is that which God requires to our Salvation, and by this we perform the condition of that Covenant by which we hope to be saved: wherefore though Doing be derived into the *Constitution*, yet it is not derived into the *Condition* of the *New Covenant*: The *Constitution* of the *New Covenant* is, (as it was of the *Old*;) according

according to Justice, exacting the compleat
 performance of our Duty (as it is said,
This day thou art become the People of the
Lord thy God; Thou shalt therefore obey his
voice and do his Commandments, Deut.
 27. 9, 10.) and that is properly called
Doing: But the condition of the New
 Covenant is merely according to mercy,
 accepting our sincere resolution for our
 compleat performance, and that is pro-
 perly called *Believing*: This is the Con-
 dition which we must fulfil, or we can
 have no right to the promised Inheri-
 tance; And since this is the only Condi-
 tion we can fulfil, we may not put in an-
 other instead of this, no more then we
 may put our selves out of the *Hope* and
Right to Gods Promises; And we Prote-
 stants do conceive we have the greater
 reason to oppose your merit of works,
 because That hath been a means to make
 you oppose the grace and mercy of Gods
 New Covenant: yet to shew to you and
 to all the world, That we so *stand fast in*
the liberty wherewith Christ hath made us
free, as to abandon all manner of In-
 bertinism, we acknowledge no other
 Faith to fulfil the Condition of the Co-
 venant of Grace, but such as teacheth

us to fulfil all manner of righteousness ; A Faith that devotes *the whole man* to God ; *In his understanding* by knowing and believing ; *In his will*, by loving and embracing ; *In his affections* by desiring and prosecuting ; *In his Actions* by conforming and obeying : A Faith that believes in *whole Christ*, even in *Jesus Christ* our Lord, receiving him in all his Offices, not only as a Priest to reconcile us by his death, *there's Jesus* ; and as a Prophet to instruct us by his word, *there's Christ* ; but also a King to rule and govern us by his Laws, *there's Lord* ; A Faith that believes not only speculatively to sanctifie the contemplation, but also Practically to sanctifie the conversation, having a firm resolution of obeying Christ in all things, and a serious repentance for its defects and wants of Obedience ; And such a repentance that devotes the whole life to God by an entire aversion from all sin, and by an entire conversion to all righteousness, with the whole powers and faculties both of soul and body ; of soul to detest sin, of body to decline it ; of soul to hunger and thirst after righteousness, of body to endeavour and to act it ; He that is not thus qualified (in some degree,) doth falsly think

A a

himself

himself in the state of Grace; and he that is not in the state of Grace, doth in vain hope to be saved by the Covenant of Grace; and concerning such a man the question is now as unanswerable (and will be to the worlds end) as it was at first making, *Can Faith save him?* Jam. 2. 14. For the Faith that fulfils the condition of the New Covenant, labours for our full conformity with our blessed Saviour, and laments and bewails all our failings and defects in the persuit and desire of that conformity; It layeth an absolute necessity upon us of loving what God commands, if we hope to attain what God hath promised; It requireth a sincere obedience of all, doth not allow a wilful disobedience of any one of Gods Commands: yet for all this if we will needs say, That Doing or Obedience and Righteousness is the condition upon which Salvation is promised to Christians, we must take Sorrowing for Doing, Repentance for Obedience, and Faith for righteousness, or we must teach a new Covenant of our own, not of Gods making: sure I am, the Holy Church hath taught us both to say, *Deus qui conspicis quia ex nullâ nostrâ actione confidimus*, Lord God

God which seest that we put not our trust in any thing that we do ; And she hath taught us to say so at that Time when we are to prepare for our *strictest Doings*, *sc.* those which accompany our Lenten Fast ; for this is the collect of Sexagesima Sunday : So far is Holy Church (which is much holier then the best of her members) from placing the hope of life and Salvation in her *Doings* : wherefore in this doctrine (as in most others that we reject,) your late Church-men have sided against holy Church, and consequently our Church-men can the better justify their siding against them.

CAP. VIII.

The Conclusion.

1. **T**He *Doctrines and Practices of Papists* (as such) are so grossly against the known word of God, as to make all those of our Communion inexcusable, who out of pretence of not having a flourishing Church, choose not to have a flourishing Religion.
2. Their foretelling the mischiefs now befalling us, was no more from the Spirit of Prophecy, then their contriving or effecting them from the spirit of Piety.

THus have I gone through all your exceptions, as plainly as I could, but much more largely then I intended; For the more I enquired into them, the more I found cause to dislike them, and could not but fully express my dislike for their sakes, who by the effrantry of your late emissaries, and by the impiety of our sad times are almost, if not altogether, perswaded to forsake the Church wherein they were made Christians, under fond hopes of bettering their Christianity: They are so beguiled with the pretence of your *flourishing Church*, as to abate (though I hope not to abandon) the love of their own *Saving Religion*; not considering, that the same argument (*of a flourishing Church*) which is now used to make Protestants turn Papists, would once have made all Orthodox Christians turn Arrians, and may at this time make Papists turn Mahumetans; and ere long, (if the sword proceed to cut and carve out Religion) may chance make Protestants and Papists both turn Atheists: Sure tis not just nor safe for Christians to go to Church as Dogs, (no more than to go to Hell as Devils,) for *Company*; since they cannot hope to be saved

saved for the *greatness* of their communion, but for the *goodness* of their Religion. And since the business of Religion, is the *love and the honour of God*; How can you seek the Patronage of the Creature, as if he were more friendly and loving to you than the Creator, and not sin against *this love*? How can you religiously adore or invoke the Creature, as if he were equally to be honoured with the Creator, and not sin against *this Honour*? The Angels [*see thou do it not*] is in this case most justly *our Negative*, and (though your men commonly say we are all for Negatives) yet is the same Angels [*worsh p God,*] as justly and as readily *our Affirmative*.

Do not then ask me *where is my Church*? till you can answer me, *where is your Religion*? For 'tis not in the adoration of Saints and Angels, much less of their Pictures, Reliques and Images, because that's against the second Commandement; Nor in the invocation of Saints and Angels, because that, if *mental*, is against the *first*; if *Vocal*, is also against the *third* Commandement; and I hope you will not call that Religion, which is directly against all Gods Commandements concerning the substance of Religion:

on: *i. e.* against all the three first Com-
 mandements: Rather consider that by
 setting up your Church against Gods
 Word, you do in truth pull down your
 Church, since that can neither have *Re-*
ligion, nor *Communion*, nor *Jurisdiction*,
 neither *Verity*, nor *Unity*, nor *Authority*,
 but from Gods Word, unless you will
 allow your Church to be a Society of *your*
Own, not of *your Saviours* making; that
 is, to be a *Combination of sinners*, instead
 of being a *Communion of Saints*: As for
 our parts, we cannot but think it very
 impious and injurious for the Trustees of
 Gods Truth and mens souls, to seek to
 baffle any private mans reason by infer-
 ring to him *false conclusions*; much more
 to seek to baffle his Religion by imposing
 on him *false Principles*, whether in do-
 ctine against the Creed, or in works
 against the Decalogue. And such are the
 Conclusions & the Principles of Religion
 you have obtruded in your exceptions,
 and your Zealots would obtrude upon
 our belief and practice, By which alone,
 (though I let pass all the rest,) it is evi-
 dent to common sense; that Protestants
 are not so faulty in receding from Pa-
 pists, as Papists are faulty in receding
 from

from Gods Truth ; Bring you Gods Truth and your Church together, and blame us if we keep our Church and your Church asunder ; But till you do so, though you more love to make Objections, yet we can better justify the making them ; For whiles you object against *our Church*, we object against *your Religion* ; and doubtless those Objections more favour of Truth, and are less in danger of blasphemy, which are righteously made against *a false Religion*, than those which are unrighteously made against *a true Church*, because the one are made *for God*, but the other *against him* : This is plain, that whiles we object against your doctrine and worship, we dispute for the Decalogue & for the Creed, whereas you cannot object against any doctrine that we profess, or any worship that we practise (by the order of our Church,) but you must dispute against an Article of the Creed, or a Commandement of the Decalogue : And though I will not undertake to justify all our opinions, much less all our practices ; yet for these doctrines wherein our Church dissents from yours, and for this worship for which our Church separates from yours, I dare boldly

ly say, *God is not angry with us, though you be.* 2. And here I cannot but add one observation, which though it concern not your exceptions, yet it very much concerns our defence, that the world may not think us forsaken of God, because we are oppressed by men: And that is this; Your writers indeed heretofore designed us to this very same destruction, (we now groan under,) by *their Predictions*; but twas whiles they plotted it *by their contrivances*, that the common rout might repute them *Prophets*, whiles they were no other than *murderers*; Hence as soon as we had withdrawn from you (I mean as to your corruptions, though not as to your Communion) they filled all their Comments with dire passages against us, that if any of them come to pass, the ignorant multitude might impute the mischief to the Reformation, as if that had been Prophetically blasted by the Spirit of God, which was only injuriously reviled by the perverseness of men.

I will instance but in one, and that was by *Pererius* the Jesuite, in his Comment on *Gen. 15. 16.* If any man (saith he) do wonder why God suffers the power of the
English

English to continue so long, let him consider what is here said, *That the sins of the Amorites are not yet full*; Veniet etiam aliquando tandem Anglicæ iniquitatis complementum, veniet tempus Divinæ Vindictæ: Quod tempus si quis dixerit non longè nunc abesse, is à vero, ut mea conjectura fert, minimè aberraverit & *The time will come, that the sins of the English will also be full, and then God will certainly take vengeance on them; and if any man think that time not to be far off at this instant, in my opinion he is not mistaken*: This man out of his zeal to the Sea of Rome, could not chuse but call us *Amorites*, because he could not make us *Papists*, and accordingly would needs threaten us with ruine and destruction from God, whiles it was designed and plotted by men; for this direful prediction of his was vented neer about the time that the Powder Plot should have been executed, and that by such to whom himself was very near in *Privacy*, if not in *Confederacy*; However, there is no more the *Spirit of Truth* in foretelling such dismal Tragedies, then the *Spirit of Piety* in contriving or in acting them; If there be, you must say the Hugonotes in *France* were Prophets

phets concerning the most barbarous murder of *Henry* the fourth; for after the first blow given him, they told him, *That for denying God with his mouth, by professing Popery, he was struck in the mouth; and bad him take heed of denying God in his heart, by embracing Popery, for then he would be struck in the heart.* 'Tis known what afterwards befell that Heroical Monarch (though without the least of their contrivance who foretold it) yet if you will account them Prophets for foretelling it, you must say, *That for a Protestant to acknowledge the Pope, is to deny God, and that a reconciliation to the one, is a Renunciation of the other:* But I can alledge another Prefage concerning our Churches destruction, from one as contrary to your *Pererius*, as both were contrary to the true Catholick Church, and that was our *Brightman* upon the *Revelation*, who threatned that God would spue us out of his mouth, because we were as *Laodiceans*, neither hot nor cold; for though we had heat from the reformed doctrine, yet we still had cold from the unreformed Discipline, because (forsooth) that had been polluted and tainted by Popery: This man thought we had not gone far enough from

from *Rome*, (as *Lot* from *Sodom*) to be saved from destruction: *Pererius* said we had gone too far: So either for going or for not going, we must expect to be like sheep appointed for the slaughter, not only in the *words* but also in the *wishes* (if not in the *contrivances*) of both Factions, who though they differ in the Premisses, yet agree in this wicked Conclusion, *Nolumus hunc regnare*, *we will not have this man to reign over us*; only the one Faction refuseth Christ in his word, the other in his Church, neither considering that 'tis no credit for them to do what *Pilate* and *Herod* and the Heathen Souldiers did before them; and no discredit for us to suffer, what Christ and his Apostles have suffered before us.

I could also alledge the most Judicious yet more pious *Hookers* Presage, *That the age of our Church was like to be as the age of man, which by trouble and sorrow might come to fourscore (or a hundred) years*, but that he mourned as a Dove to think that the wickedness of men would seek to destroy the goodness of God in giving us so well Tempered and so well Ordered a Church; not croked as a Raven, to shew his desire of our Churches destruction; For clearly he

he thought our Religion (as it was then established) like *temperamentum ad pondus*, of too pure a constitution to be of any lasting continuance; But to leave uncertain predictions, and to return to unerring Divinity; If we be *Amorites* for maintaining Gods Truth, I pray Sir tell me what is it that can make you *Israelites*? Either let your Writers *disprove our Religion*, or not *disparage our Communion*; For though our sins may make us *Amorites*, yet Gods Truth cannot but keep us *Israelites*: And whiles we keep *that*, as we cannot think God doth make the Prophecies of *your Spirit*, so we are sure he will hear the prayers of *his Own*, and this among the rest, *Deliver Israel O God out of all his troubles*, especially out of all those troubles which they endure for being thy *Israel*, Amen, Amen.

O pray for the peace of Jerusalem, They shall prosper that love thee.

Deo Trin-uni gloria in eternum.

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